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THE PERSIAN
FARZIÂT-NÂMEH
AND
KHOLÂSEH-I DÎN
OF
DASTUR DÂRÂB PÄHLAN

TEXT AND VERSION WITH NOTES

BY
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TO

THE KUTAR BROTHERS

Meherjibhoy and Framroz Nowrojee Kutar

AS A POOR TOKEN

OF MY APPRECIATION OF THEIR WORK.

P R E F A C E

In this volume, I give the text and version with notes of the following two works of Dastur Darab Pahlan, a learned Dastur of Naosari, who lived about 300 years ago :—(1) The *Farziât-nâmeh*, and (2) The *Kholâseh-i Din*. I also give the text of his *monajâts*.

The text of the *Kholâseh-i Din* is published herein for the first time. That of the *Farziât-nâmeh* was first published (lithographed) at Calcutta on *roz Tishtar, mâh Khordâd*, in 1223 Yazdazardi (1854 A.C.), at the joint desire (*ba hasb al khwâhesh*) of Dastur Khodabandeh, son of Dastur Bahman, and Dastur Khudâmorâd, son of Dastur Behmard.¹ It is not mentioned as to who published it at the desire of the above Dasturs, but it appears that these two persons were themselves the publishers.² On inquiry, I find that the publishers may be the Irani priests of the Banaji Fire-Temple at Calcutta.

The *Farziât-nâmeh*, thus published, formed, as it were, an appendix of a book, named *Avesta ba ma'ni* (اَوْسَاطُ الْمَنَانِ), i.e., *Avesta with its meaning*. The *Avesta* is lithographed in Persian characters. This portion of the book has 312 pages. Then begins the *Farziât-nâmeh* with a fresh numbering of pages. It is named

1 *Vide* p 1 which begins with the words of Invocation *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*.

2 They pray for God's mercy upon the following persons. (a) Dastur Kaikhosru, son of Dastur Khodabakhsh, and his wife and children, (b) Dastur Behmard Dastur Hoshang and his wife and children; (c) Dastur Bahman Dastur Khodabakhsh and his wife and children. Of these three above-named Dasturs, the two latter, *viz.*, Dastur Behmard and Dastur Bahman, seem to be the fathers of the above two publishers. The first named Dastur Kaikhosru Khodabakhsh seems to be one of their common ancestors or relatives. What the writers mean to say seems to be, that they have done this meritorious act of publishing the book for the good of the soul of their ancestors. Then, one of the two publishers, Dastur Khoda Bandeh Dastur Bahman asks for God's blessings upon himself and his wife and children. Lastly, such a blessing is prayed for Dastur Ardeshr Dastur Rustam and his wife and children.

not as Farziât nâmeh but as Nasihat-nâmeh (نحوت نصیحت, Book of Advice), both in the beginning of the book (p. 1, ll. 1-2) and at the top of the text itself. The publishers do not even give the name of Darab Pahlan as the author.¹ Some scribes of the last and the preceding centuries, at times, first wrote out the texts of their books and postponed the writing of the headings till the end, when, they wrote them, at times, with red ink. At times, this work remained

1 There are no headings. So, for the sake of reference, I give below the pages of the book for the various subjects. We find, that the order of the various subjects varies from that of our texts. The order of subjects in this lithographed text is as follows

- 1 The order in both is the same till we come to the subject of saying "Ba nâm-i yazad" on seeing a thing of beauty (Its page 60, couplet 6, our text p. 21, coup 13)
- 2 Abstinence from meat diet (Its p. 60, coup 7, our text p. 26, c. 21).
- 3 The Invocation of Behrâm Yazad at the time of starting on a journey (p. 61, c. 6)
- 4 The sight of a Naozud or Nâvar (p. 67, c. 6)
- 5 The Birth of a son (p. 67, c. 9)
- 6 Sneeze (p. 69, c. 7).
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- 18 Roz-nâmeh, p. 113
- 19 The three great sins, p. 144.
- 20 Account of every day.
- 21 Some admonitions for acquiring knowledge, p. 115, c. 10. There is no heading. These 21 couplets are not found in our text.
- 22 Munâjât.
- 23 Tir Yasht نیر یشت in Persian characters, p. 180.

undone and we find several manuscripts without the headings in the blank parts intended for them. The MS. which these publishers have followed for their lithographed edition seems to have been one of that kind. The Farziāt-nāmeh is followed by Tīr Yasht (p. 130), Haftan Yasht (p. 151) and the Pāzend prayer of Nemāz-i Ahurmazd, p. 171. The order of the subjects varies somewhat from the order of our text and the wording of the text also varies a little here and there.

The Farziāt-nāmeh was translated into Gujarātī in 1212 A.Y.

The Gujarati Translation of Farziat- (1843 A.C.)¹ by Herbad Faridun Behramji Khurshedji²: The title-page of this translation runs thus: એ કેતાણ પ્રથમાત નામાંની

દશતુરાં દશતુર ભરાય પાલણું શ્રી નોશારીનાં રેહવાશીએ કારણી જેખાંને।
અનન્તિની તહેને ચુભરાતી જેખાંને તરજમો કરી કમતરીન આકષાર જરૂર
એ એ મેકદાર હેરાણ ક્રેદુન ખીન દશતુર બેહેરાંમળ દશતુરાં દશતુર ખુર્શેલ્લાએ
છ્યાવી પરગટ કીધીછે. શાને ૧૨૧૨ ચન્દ્રઘનિજરદી શાને ૧૮૪૩ છથાવી.

Both the Persian treatises published in this volume are the work of a well-known learned Dastur of **The Value of the Treatises as Literary Work.** Naosari. We find preserved in the Persian

Rivāyats, the works of some of the Dasturs of mediæval Persia, but such works from the pen of Indian Dasturs are rare. These Dasturs, whether of Persia or India, wrote their works more in verse than in prose, because they believed, that what was said in verse was more effective and carried greater weight among the readers. Again, it was more likely to spread among the people of their own generation and of the coming generations. The Persian of these Dasturs, cannot, of course be given any importance from a purely literary point of view, but their writings show, that they were pretty well versed in the knowledge of the language. Again, they showed that their authors were familiar with their Avesta Scriptures, and that, especially through their Pahlavi renderings.

1 The Translator speaks of himself modestly as جરાદિ, *Jarrādī*, *Jarrād-i-bi-miqdar*, poor little thing. For *Jarrād*, cf. Gujarati જરાડ.

2 The author Faridun Behramji Khurshedji Jamaspasana was latterly appointed in 1848 the Dastur of Kurrachee (*Parsee Prakash*, I, p. 501).

Several MSS. of the two treatises of Dastur Darab Pahlan given in this volume, are found in various libraries. The work of collating the texts given in this volume with them has not been attempted, because, it is not necessary. I have not attempted in my version, any literal translation of the works for which a collation would be held necessary. Again as said above, the works in themselves are not of any high literary merit from the point of view of its language. Their importance lies, not in their literary composition, but in their contents. So, a literal translation is not necessary, and I have not attempted it. I have tried to be free from the verbosity of the text and have given my own version, and that, rather a full version, in my own words, though I have tried to stick to the original as far as possible in the expression of the author's views. The author's attempt to produce his work in Persian verse instead of in prose, has, in the case of some important matters, lessened the value of the work. At times, the real meaning is lost in his verbosity. For example, one would have liked to learn clearly from him the correct significations of the 100 names of God. Different writers, both original writers and their copyists, have, while giving the names, differed much in the spelling. We know that a change in the position and the number of the *nuktehs* of a Persian letter changes the meaning altogether. So, to trace the word to its proper origin, one would have liked to know, how a learned Dastur of about 300 years ago understood the names. But Dastur Darab Pahlan's attempt to versify his rendering of the meaning of the names and their signification has, in many places, left the correct meaning in the dark. Had he told us in simple prose, how he understood the 100 names of God, our work of understanding their proper significations would have been easy.¹

1 In some writings, the names are 101. These names, as given by different authors, vary to some extent. *Vide* the following for these names:—

(a) Hyde's *Veterum Persarum Religionis Historia* (2nd Ed., 1760), pp 175-78 His list gives 117 names in the Avesta character. Some of the names are merely variants, e.g.,

سَمَوَاتِي وَسَمَوَاتِي, *سَمَوَاتِي وَسَمَوَاتِي*, *سَمَوَاتِي وَسَمَوَاتِي*.

I beg to connect my work with the names of two learned brothers who form chips of the same block to which Dastur Darab Pahlan belonged. The traditional learning and the conservative way of life of these two brothers give us, at present when things are fast changing, some faint idea of what the learned priests and scribes of the past and preceding centuries were. I have spoken of these two brothers elsewhere in this volume as our "Warner brothers," because they have done for Gujarati readers what the Warner Brothers have done for the English readers. They have given to the Parsee community a complete text in Gujarati characters and a Gujarati translation with notes, here and there, of the whole of the Shah-nâmeh. I had the pleasure of writing an Introduction in the first volume of their series, and therein, I have spoken at some length about them and their work. So I will not dilate upon the subject. Their ten volumes of the Gñjarati Shah-nâmeh and the four volumes of the translation of the Shah-nâmeh by the late lamented Dastur Minocheher Jâmasji Jamaspasa, an unassuming learned high-priest and a perfect gentleman, whose untimely death in 1922

b Ervad Tehmuras Dinshaw Anklesaria's Gujarati Yâzashna bâ Nirang (૫૭૨૮ બાં નીરાગ) (1888), pp. 24-26 of the Paragnâ portion.

c પ્રાજ્ઞાન આદરીન બાં માણેની તથા એકસોા એક નામો, by Ervad Phiroze Shapurji Masani, M.A., (1916) pp. 138-147. In the footnotes of my version of the Kholâsâh-1 Din, wherein they are mentioned, I have spoken of the meanings attached to them by the late Ervad Kawasji Kanga in his Khordeh-Avesta bâ mñeni. I have, later on, found that the renderings are not by Mr Kanga, but by Mr. Masani, with whose permission the list has been added in the last edition of Mr Kanga

d Darab Hormuzdyâr's Persian Rivayet (Vide Ervad Manockjee Rustamjee Unwala's Edition with my Introduction, Vol. II, pp. 132 to 134) The writer speaks of giving the names on the authority of Ádar-Khorâd bin Farrokhzâd Vide Dârâb Hormuzdyâr's Gujarati Rivâyet (રીવાયતે દસ્તર દારાય હમજુદ્દાર, 1896) by Rustamji Jamsajî Dastur, pp. 1-3.

e Tirandaz's Khordeh-Avesta in Persian characters (pp. 46-48) Besides these, generally all printed books on Yasna and some containing the whole of the Khordeh-Avesta give these names.

X

at an early age is a loss to the Parsee community, have placed in the hands of the Parsees, who do not know Persian, sufficient materials to know something, in an attractive form of the early history of their ancient fatherland of Iran. The present activity among the Parsees to know something more of this fatherland, as evidenced by the Shah-nâmeh readings in the original or in musical or metrical versions, is, to some extent, due to the publications of these Shah-nâmeh translations. All honour to the translators for their good work

I beg to thank Ervad Bahmanji Nusserwanji Dhabhar for kindly assisting me in seeing the Persian text through the Press, I also beg to thank Ervad Meherjibhai Nowrojee Kutar for kindly lending me his MS. copies of Darab's works.

JIVANJI JAMSHEVDJI MODI.

BYRAMJEE JEEJEEBHOOY HOUSE, }
Khandala, 3rd June 1924. }



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શુનદેહેશ. Bundeheş (Pahlavi Translations, Part II).

કદીમ ધરાનીઓ, દીરોએસ અને સ્ટેપો મુજબ, અવસ્તા અને ભીજા પારસી પુરસ્તકાની સરખામણી જાથે. The Ancient Iranians, according to Herodotus and Strabo, compared with the Avesta and other Parsee Books.

શાહનામાના દાસ્તાનો, ભાગ પહેલો. Episodes from the Shah-nâmeh, Part I.

શાહનામાના દાસ્તાનો, ભાગ દ્વિતીયો. Episodes from the Shah-nâmeh, Part II.

શાહનામાની સુદૂરીઓ. Heroines of the Shah-nâmeh

ખરાનતું પેશાદાદીએન વંશ અવરતા, પેહેલવી, પાજ ૬, ઇરસી પુસ્તકો પ્રમાણે. The Peshâdâdian Dynasty of Persia according to the Avesta, Pahlavi and Persian Books

ખરાનતું કેચાનીએન વંશ, અવરતા. પેહેલવી, પાજ ૬, ઇરસી પુસ્તકો પ્રમાણે. The Kayâanian Dynasty of Persia, according to the Avesta, Pahlavi, and Persian Books

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પુસ્તક પાંચમું. જરથોરતી ધર્મની નીતિ અને નેકોઓ.

પુસ્તક છેડું. પુરાતન ખરાનનો છતીહાસ, ભાગ પેહલો.

DASTUR DARAB PAHLAN'S
FARZIĀT NAMEH
OR
THE BOOK OF DUTIES

Invoking the name of the Holy God, who is the giver of courage¹, the author declares the object of his Introduction. treatise to be twofold—

1. To collect in one treatise an account of all the duties which a Behdin, *i.e.* a follower of the good religion of Zoroaster, has to undergo from his birth to his old age when he passes away to the other world.
2. To describe the advices and admonitions given by Dastur Adarbād as read by him in Pahlavi.

Though the heading of the first subject is “ Giving Parā-Hom Requirements for to Children,” it treats of all the requirements a Child from Birth for a child from its birth to the age of 15 upto the Age of fifteen when it is supposed to reach manhood.

(a) No sooner a child is born, it should be made to drink a few drops of Parā-Hom.² If the Parā-Hom is not available at the time, Urvarān³ and Haoma twigs may be pounded together

1 *Hamāvand*, Av. ۷۷۷

2 Parā-Hom is the Haoma juice ceremoniously prepared by the officiating priests during the liturgical ceremony of the Yaçna *Vide* my “ Religious Ceremonies and Customs of the Parsis ”, *Vide* Index for the references.

3 Av Urvarān from (Urvar, Lat. *arbour* tree) The pomegranate tree is specially spoken of as “ the tree ” used in the Yaçna (*Vide Ibid*)

with water with the recital of the Ahunavar¹, and a few drops of the drink so prepared may be given. This drink would make the child virtuous, wise and intelligent. (b) After this first drink, they may give sugar-candy² or milk or whatever that is required for the child (c) Then for three days and nights, they must keep a fire³ burning before the child, in order to protect the child from the harm of demons (*div*), who rush towards it like a swift horse (*navand*). When Zoroaster was born and when he laughed immediately after birth, 150 demons rushed towards him every night to do him harm, but on fire being kindled, they all ran away towards hell. (d) For 40 days the child must never be left alone, but somebody must always be by its side ; otherwise demons, illness or some defect may overtake it. After 40 days, the child is free from any kind of danger. (e) The mother must suckle the child for a year and a half, if the child is male, and fifteen months, if it is female. (f) When the child begins to speak, the first thing to be taught is the name of God, and then that of prophet Zoroaster, who is our guide in both the worlds (g) The child must be brought up with all care and fondness, and for that purpose, all necessary trouble and inconvenience must be borne (by the parents). (h) When it grows up to the age of seven⁴, it shall be entrusted to a Mobad⁵ (priest) who can give him good religious and secular education and teach him its duties and good manners. As a

1 For the efficacy of Ahunavar where long recitals of prayers are not possible, *vide* my Introduction to the Rivayat of Darab Hormazdyār by Ervad Manokji R. Unvala, pp 13-15. The Gujarati translator says that the Haoma and the Urvarān are two of the 33 *ālāts* required in the Yaçna. The Hāvanum and the Lālā are other two

2 There was a custom among the Parsis which is even now prevalent to some extent, that a few drops of water sweetened with molasses *śir* were given to a child after birth, as a symbol of good luck. This is spoken of as *śirapūjā*.

3 Instead of fire, they generally keep a lamp burning. Perhaps, the author also means a lamp by using the word *Ārash*, i.e. fire

4 Herodotus and other classical authors also speak of the age of education as seven. *Vide* my 'Education among the Ancient Iranians,' p 48

5 Even upto a few years ago, indigenous Parsee schools were conducted by priests.

principal part of religious education, the child must be taught the Nyâsbes, the Yashts and the Baj of Nasrusbt,¹ as ordered by Zoroaster. (i) At the age of twelve,² the child must be invested with the sacred shirt and thread (*sudreh* and *kusti*). (ii) At the age of 12, the child, if it is a son, may be betrothed with the daughter of a virtuous man. If it is a daughter she must be betrothed at the age of nine.³ (iii) Marriage should take place early after the girl's age of thirteen. (iv) At the age of fourteen, the male child must be taken as a full grown man from whom the fulfilment of all duties as a Zoroastrian is expected. Daily, at first, he must do all his religious duties, and then do his professional work. He must first invoke Sarosh Yazad. One may say a thousand Yasht prayers, but they will be of no avail before Meber, the Judge, if he has not invoked Sarosh first. So, a Zoroastrian must order (*farmâyad*) the invocation of Sarosh, to whom God has entrusted the work of the founding of a religious life.⁴ (v) Then after the above age of fourteen⁵,

1 Nasrusht. The Gujarati translator speaks of it as Sarosh-bâj. This seems to be a corrupted form of Nasûsh, contamination. As the Sarosh-bâj is recited with ab-i zar for the removal of contamination it is so called. *Vide* Bundeishh XXVIII 29, Shayast la Shayast X 32, S B E Vol. V, pp 111, 332; Sad-dar XXXV 2, XXXVI, 7, S.B E. XXIV, pp 296-7.

2 The proper age generally proposed for the investiture is seven to eight. But if the child is not intelligent, the investiture may take place at any age up to twelve. In exceptional cases, due to want of intelligence or unavoidable exceptional circumstances, the utmost limit of age before which the investiture must take place is fifteen. According to the prevalent custom, if a child dies aged seven years, or, according to some, six years and three months (making up with the nine months of existence in the mother's womb, the age of seven), *sudreh* and *kusti* are put upon the body even after death, to signify that the child is properly invested with the insignia of the Zoroastrian religion.

3 *Vide* my " Religious Ceremonies and Customs " p 16, for marriageable age according to the Avesta.

4 The ceremony, required to be performed in honour of Sarosh who is spoken of in the Sarosh Yasht as guiding the life of a man in both the worlds, is known as Sarosh or more popularly as *Zindeh-Ravâh* (*Vide* my " Religious Ceremonies and Customs ", pp. 445-46)

5 According to the Avesta, the proper age of Zoroastrian manhood is fifteen. Whenever the age is spoken of as fourteen, it seems that, as generally taken, it is fourteen years and three months, which, together with the nine months of existence in the mother's womb, make up fifteen.

he must appoint or recognize three persons as his guides or helpers. Firstly, a Hirbad,¹ or a Dastur or a Mobad must be his spiritual guide whom he can consult whenever he is sad or depressed (*malal*) or is in difficulties. He may from time to time learn or inquire from him what were his duties. Secondly, from that age of fourteen, one must recognize a particular angel as his "guiding angel", so that, in case of difficulty, he may appeal to him for help. Thirdly, he must have a chosen, wise friend whom he may consult in case of difficulty. When Spendarmad (Ameshaspand) advised (King) Minochehr², the first thing he told him was to consult a friend. Notwithstanding that you yourself may possess wisdom and prudence, it is better to consult others.

The author now describes what a good Zoroastrian should do Daily Religious Duties from Morning to Evening in the matter of religious observances and prayers during the five *gâhs* (periods) of the day—the Hâvan, the Kapithvan, the Uziran, the Aiwîsruthrem and the Ushahen.³ He begins with the Hâvan :

Hâvan—The following are the injunctions for the *gâh* :—

1. On getting out of bed the first thing which a Zoroastrian should do is to recite the Ashem Vohû⁴ prayer. An Ashem Vohû, so recited first in the morning, is worth one hundred recited at any other time. 2. Then, he must perform *kusti* on the very spot i.e. just near the bed.⁵ 3. Then, he must apply to the exposed parts of his body *ab-i-zar*⁶, i.e. the urine of a cow

1 The customs of having a priest's son initiated into priesthood, spoken of as "making a Herbad" seems to have risen from such an enjoinment. The person so initiated, at times, becomes the family priest of his patron, whose Herbad he had become.

2 *Vide S B E.*, Vol. XLVII, p. 134, Zîdsparam, XII, 3-6 for the interview of Spendarmad with Minochehr

3 *Vide* my "Religious Ceremonies and Customs of the Parsees" for these five *gâhs* p. 232

4 *Vide* Hâdokht Nask, Chap. I, 17. where it is said, that it is worth 1000 recited at other times.

5 This is spoken of as *vasuli / usli* (વસીલી કુસલી), i.e. unwashed *kusti*, because it is performed before ablution.

6 *Vide* my "Religious Ceremonies and Customs", pp. 98, 191.

immediately. He should rub it on his hands, face and feet. 4. Then he shall recite the Vâj-i-nasrôsh, i.e. Srosh-bâj as directed ¹ by Zoroaster. 5. He shall then perform the *pâdyab* ² *kusti*, i.e. wash his face with water ³ and perform the *kusti*. This purification of the *pâdyâb* should be made according to set rules. (a) First of all. before washing the face he must recite an Ashem Vohu.⁴ (b) Then the ablution shall be performed in the following manner : The mouth should be closed at the time of washing the face to prevent any drop of water entering into it. Then the different parts of the exposed body shall be washed in the following order :—At first, the claws of the hand (*panjeh*) shall be washed thrice. Then the face shall be washed from (above the forehead) where the hair grows and from below the chin (*zanakh* چنخ) to the tip of the ear (*benâ-gush*). Then the fore-arms (*Sâ'îd* ساند) shall be washed thrice from the claws of the hand down to the elbow (کمپ). Then the feet shall be washed thrice upto the stem of the leg from the ankle to the knee (*sâq*). Then the face and hands may be wiped dry with a napkin (*ru-mâl*). 6. He shall then recite the Avestâ of the 'Kemnâ (Mazdâ)' ⁵ prayer upto 'nemaschâ (yâ ârmaitish izâchâ)'. 7. Then he shall untie and re-tie the *kusti* or the

1 The application of the Âb-i-Zar or nirang, during the recital of the Sarosh-bâj is as follows. On the recital of the five Ahunavars, it may be applied respectively to the right hand, left hand, face, right foot and left foot (Vide Kanga's Khordeh Avesta, 8th Ed., p. 4)

2 Vide my "Religious Ceremonies and Customs", p. 9

3 As to the water used for the face, the Gujarati translator says that, if the water has been lying exposed during the night, it shall not be proper to use it for ablution. It may do, if it was kept covered. If it is not kept covered, fresh water should be drawn from a well. If it is still dark when the water has to be drawn fresh from the well, then, at first, a burning lamp should be shown to the water of the well, and then 10 Ahunavars should be recited before drawing the water. The burning lamp is meant to serve the purpose of sunlight, because it is enjoined that, as far as possible, water shall not be drawn from a well during night hours.

4 The modern practice is, that before washing the face, one must say "Khshnaothra Ahurahê Mazdâo (e, May God be pleased) and then an Ashem Vohu.

5 Yasna Hâ XLVI 7, XLIV 16, Vend. VIII 21, XLIX 10.

sacred thread.¹ 8. He shall then recite the Sarosh Baj.

The explanation (*sharha*) of the *kusti* is given thus : The *kusti*, when tied, has three bands (अंश or turns) and four knots. The three bands signify *humata*, *lukhta* and *hvarshia* (i.e. good thoughts, good words and good deeds). The *kusti* is like water and the religion is like a cultivated field (*Lish*).² The significations for the four knots are as follows . When, on putting on the *kusti*, you put on the first front knot, you think in your mind that there is only one God, who is all Existence, whether high above or down below (i.e. in heaven or on earth) He is holy and matchless. One does not know all His mysteries. When you put on the second front knot, then entertain a thought of perfect good faith in the Mazdayasnân religion and have no doubts. In the case of the third knot, think of the virtuous prophet, Zoroaster, who is an unequalled guide of the world. When you put on the fourth knot, think of observing Righteousness and shunning Vice. When the *kusti*, is put on with such thoughts, the recital of the Avesta prayers is efficacious. The whole foundation of religion is on such a performance of the *kusti*. If one performs the *kusti* without the above observations and thoughts, it is the same as not performing the *kusti*.

9. He shall then recite a Sarosh-baj for the second time.³

10. Then the following prayers shall be recited one after another : Hormazd Yasht, Ardibehesht Yasht, Sarosh Yasht and Hâvan gâh. Then, standing on one side, i.e. in a quiet corner or

1 *Vide* Sad-dar Ch. XXXV, S B E Vol. XXIV, p. 296. *Vide* the Pers Saddar by Mr B N Dhabhar, Ch. XXXV p. 27, Dastur Jamaspji's Gujarat Saddar-i Behr-tavil, Ch. XXXIX, p. 207, for this recital.

2 The signification seems to be that as water is a requisite for good cultivation, so *kusti* is a necessary symbol for the observance of religion.

3 We find that, here, two recitals of Sarosh-baj are enjoined after the performance of the *pujyâb kusti*. But, the practice and the order of recitals are different. The practice is, that one recital of the Sarosh Baj precedes the performance of the *kusti*, and, during its recital, the ab-1-zar or mirang is applied to the exposed parts of the body in a certain way. The details are, as given above, in connection with the recital of the five Ahn navars of the Sarosh Baj.

way, he shall recite Khurshod nyâish, Meher nyâish.¹

Then our author enumerates as follows the prayers to be recited in the other four gâhs or periods of the day :

The Rapithvan gâh :—The two *nyâishes* (Khurshed and Meher), then the Rapithvan gâh and lastly the Hormazd Yasht.

The Uziren-gâh.—In this *gâh*, one shall recite Khurshed and Meher *nyâishes*, Uziren gâh, and Sarosh Yasht (Sarosh Hâdokht).

The Aiwisruthrem gâh.—The Aiwisruthrem gâh begins in the evening at the time when the stars ² appear. Then shall be recited the Sarosh, Hormazd, Ardibehesht, and Sarosh Hâdokht Yashts, and the Aiwisruthrem gâh. At the time of going to bed, one must recite the Patet, ³ i.e. the prayer of repentance. The Patet serves as a wall before the hell (i.e., is a protection against hell) ⁴. If one does not recite the Patet, he must at least say these words : “ I repent and turn back from every sin that I may have thought

1 The present practice differs in the order of these recitals also. The present order is Hâvan-gâh, Khurshed-nyâish and Meher Nyâish and then the yashts. The Gujarati translator, Herbad Faridun Echramji Khurshedji, has taken in his version, the liberty of changing the order, as given by our author, and as followed in the present practice. Again, he has in brackets added the Hoshbâm prayer after the second Sarosh Bûj and before the Hâvan-gâh. In modern practice also, Zoroastrians do recite the Hoshbâm prayer, before the Hâvan-gâh but not always. They do so only when they say the above prayers very early in the morning, at dawn, because the Hoshbâm is a prayer for the early dawn. The word Hoshbâm is made up of Pahl Hosh (Av. ushangha) dawn and Bâm (Av. bâmya) brilliant or dawn.

We find that, in the Uthamnâ ceremony in the after-noon (uziren gâh) of the third day after death, the order of prayers is as given by our author. It is this : After the pâdyâb, the Khurshed Nyâish, Meher Nyâish, (Dâa nâm setyashna, Nemo-aonghâm), the Uziran-gâh, and lastly the Sarosh Hâdokht, which last is recited in Bombay but not in Naosâri.

2 بَلَى, for بَلَى.

3 پَتِتَ رَفَتَنْ P. pati raftan repentance (Steingass). The word seems to be an abbreviation of ‘ pâti-raftan ’, i.e. to go back, to repent, where raftan is the Pers rendering of Av. 1, (Sans. १ लैति १-रे to go) in the word patit (pâti and i).

4 The translator, taking liberty with the author and following modern practice, places the recital of the Aiwisruthrem gâh before that of the Hormazd and other yashts.

of, or spoken, or committed, or sought." 1 This shall be followed by the recital of an *Āhunavar* and an *Ashem*. The recital of this one *Ashem* at the time of going to bed is worth 2 the recital of 1000 *Ashems* at any other time. During sleep, when each time he turns from one side (*pehlu*) to another, he shall recite an *Ashem* *Vohū*. The recital of each of these *Ashems* is three dirams in value (*sang*).

Ushahen gāh:—As said above, on getting up from the bed, one shall perform the *kusti*, apply *āb-i-zar* to the exposed portions of his body, recite *Sarosh-Bāj*, perform *pādyāb*, and recite another *Sarosh-Bāj*. Then he shall recite the *Hormaz*, *Ardibehesht* and *Sarosh* (*Hādokht*) *Yashts* and the *Ushahen-gāh*. Then, lastly, the *Doā*, by which is meant the *Doā Tan-darusti*, or the prayer of benedictions. The meritoriousness of the recital of any *Avesta* prayer is greater in the *Ushahen gāh* than in any other *gāh*. At the end of the above instructions for prayers etc. in the five *gāhs*, the author addresses himself by name and asks himself to be a careful observer of all these injunctions. He says : "Oh you *Dārāb Pahlān* ! Try to observe all these and look sharp."

Married women may pray, but prayers are not compulsory for them if they serve their husband right loyally. A wife may present herself before her husband, with all respect, three times during the day (the three *gāhs*) when *Nyāishes* are to be recited, and, standing with her hands folded on her breast out of respect for her lord, and with faithful and cheerful heart, may say, that she would do whatever he would order her to do,

1 The translator makes an addition of his own before this, and says, that if one cannot recite the *Patet*, he may enjoin a priest to do so on his behalf. This latter injunction seems to be the origin of the custom, whereby we find priests invited at the house to say *Sarosh Yasht* and *Patet* in honour of a dead relative, during the first year after death. When passing through the Parsi streets of an orthodox town like Naosari, one often sees a Parsee priest sitting on the verandah of a house and reciting the *Sarosh Yasht* and *Patet*.

2 *جرا* ! seems to have been miswritten for *جرا* ! (*Av. areja*) value ; or one may take this word to be Arab. *جرا* ! price. Cf. *Hādokht Nask I*, 21-22.

and was prepared to give her life for carrying out his orders¹
Her work will serve as a prayer.

The obligation of the Yazashna and Vendidad in honour of Sroasha

When a man or woman reaches the age of fourteen², his or her first duty is the invocation (Yasht) of Sarosh, because the recital of his (*i.e.*, Sarosh's) Yazashna and Vendidad is like understanding or wisdom (*hush*). Unless one gets the Yazashna and Vendidad in honour of Sarosh recited, no other works done by him would be efficacious in meritousness. The angel Sarosh, if he is invoked as above, gets the invocation registered in the book (of Judgment) before Meher Dâvar (the Judge). The author then thus addresses himself : " Oh Dârâb, the son of Dastur Pahlau ! You describe from the very bottom (or beginning) the weight (*vazn* or value) of these acts of righteousness." He then gives the following as the worth, or value in weight, of the performance of the different liturgical ceremonies :—The meritousness of the celebration of one Yazashna is worth 1000 tauâfurs and it counts in his favour in all exactness.³ A tauâfur is equal to 15 *sers* in weight. The celebration of a Visparad is worth 10000 tauâfurs and that of the Vendidad one lac⁴ tauâfurs.⁵ The value of every Bâj or Âfringân is one tauâfur.

1 Thus, an obedient good cheerful wife attending to her domestic duties as a good wife and mother is exempted from the necessary prayers of Nyâshes and Yashts. In her case, as it were, Work is Worship, " Laborare est orare ". The fulfilment of household duties serves the purpose of worship.

2 Here the number 14 is spoken as it were in round numbers. The translator very properly speaks in bracket as 14 years and 3 months. In such matters, the age is counted from the time of conception. So considering the 9 months of the child's being in the womb of the mother, the age is 15, which according to the Vendidad, was considered to be the age of maturity.

3 *mu ba mu* : Lit. hair by hair. Mu means "hair, exactness."

4 The value in weight seems to have been estimated in proportion to the length of the liturgical service. The Visparad includes the Yazashna, and the Vendidad includes both.

5 The celebration of the liturgical services in honour of Sarosh is generally spoken of as " Sarosh ".

◦ The next thing to be observed on coming to the age of maturity is, that one should take the Bareshnûm for the salvation of his soul. He will be then free from the impurities relating to menstruation ¹. One who does not go through the Bareshnûm purification is got hold of by the demons, and his soul stinks like a dead body. The holy Farohars and the Ameshâspands cannot ² come towards him on account of the stink. He is not even judged properly on the Judgment-day and he lives in sorrow or distress (*hasrat*). If one cannot take the Bareshnûm himself, on account of any pain or sickness or wound,³ he may ask a Môbad or Dastur to take it on his behalf. That will serve the purpose, as if he himself had taken the Bareshnûm.

A Behdin (Zoroastrian) shall become Naozud ⁵ (Nâvar). Naozud, or Navar This will add to his power and authority and Getikharid.⁴ (گتیکهارید). He may have performed a thousand meritorious deeds, but, if he has, through forgetfulness (*nasyâñ*), not gone through *naozudi*, they would count for nothing and he will not go to Heaven (*garosmân*). If he has not means (*mâyé*) enough for *naozudi*, then, being helpless, he may celebrate a Getikharid. The meritoriousness of both is the

1 What seems to have been meant is this : A person is asked to keep himself away from women in their menses. Perhaps, inadvertently, he has, in spite of all possible care, come into contact with women in this state. The Bareshnûm purification is expected to purify him from such pollution. The translator goes one step or rather a number of steps further. Even if a man has taken all possible care to keep himself away from such women, he may have, when in the womb of the mother, caught pollution. So the Bareshnûm purification is necessary.

2 توان for نهادن. Tâv or tavân is used in a word like tâvast گستاخانه, i.e. he is able (Steingass)

3 ویا ویا ریس (and or ya) and گشته, wound.

4 For an account of these two ceremonies, *vide* my "Religious Ceremonies and Customs of the Parsees", pp 199 and 433

5 In Persia, the Initiation ceremony of priesthood is still spoken of as Naozud. In India, the word is used for initiation of children into the Zoroastrian fold.

same.¹ The meritoriousness of the observance of these two ceremonies gets increased two-fold (*do-chanddn*) every year. His soul is carried by the Ameshāspands thrice across the (Chinvat) Bridge to paradise and he is shown his (future) place there. He is then brought back by the heavenly beings (*minodn*) to the earth with all delight and joy (A).

These religious works grow in meritoriousness like a tree, which, with daily growth, has an increase of fruits. His good

1 This view contradicts the above view which says that Naozudi is more important than Getikharid. Again, the wording of the author is not clear. He first speaks of *becoming a naozud* (ناؤزود) in the second line of the subject, then a little later on (18) speaks of *making a naozud* (naozud kardeh). It seems that, at first, the idea was, that one, even a layman, himself should go through the ceremony of naozudi. Then latterly, in the case of those who cannot go through the ceremony, which is a long one, lasting for nearly a month, it was enjoined that he may get somebody else to go through it on his behalf on being paid for it. This has led to the custom of laymen getting sons of priests pass through the ceremony on their behalf. These new-fledged priests are now spoken of as the Nāvars or Herbads (Herbad, Ervad, Av. *aethrapaiti*) of the laymen. For example, most of the present Dasturs or High-priests are the Herbads of rich laymen. The father or guardians of the boys who are made Herbads are paid by the laymen sums varying from Rs 200 or 300 to Rs 2,000 or more, with, at times suits of clothes and shawls. In some cases, gifts of money and of clothing and shawls are given to the Herbads on the occasion of their marriages. Even their wives are given some presents. In some cases, these Herbad priests latterly become the family-priests of their patrons and of their sons and grandsons. The above referred to custom, that one himself should be naozud, or Nāvar or Herbad, has its relic in the modern practice among priestly families, to see that their sons go through the initiation of Nāvarhood, even when they are not intended for the priestly profession. For example, the rich Tata brothers had gone through the ceremony. As recently as a year ago, a Parsee Judge of the High Court of Bombay who belongs to the priestly class and who himself had become a Nāvar or Herbad, got his son pass through the initiation, though he has intended the son for another profession. The initiation is held to be good for the future of the boy intellectually and morally.

If the sons or grandsons in succession of a father of the priestly class are not initiated for three generations, then the successors lose the privilege of being considered as belonging to the priestly classes.

actions follow him to the next world, and all the Amesha-spands and holy Farohars and pious souls welcome him on the Chinvad bridge. The virgins of paradise (*hurān*)¹ also welcome him. Bahaman (Amesha-spand) holds him by the hand and takes him to Garosmān. Bahman gives him a cup of Midyoza-reem² to be drunk. This greasy drink makes him forget the miseries of this world. He is cheerful till the day of resurrection. If one has not performed Naozud and Getikharid in this world, then, in the next world, every other soul turns away his face from him and he remains distressed (*mabtalā*) till the last day. It is incumbent upon one who is rich, that he should perform the Getikharid every year. The performance of the Geti-kharid carries high position and advantage (*sarfa*).

If a person is inclined (*rāghēb*) towards, and has performed, these ceremonies, and has unwittingly done some evil acts, then the Minoyān, i.e. the Spiritual heavenly beings, censure him, and punish him, at first, at the Chinvad bridge for these misdeeds, but, in the end, the Amesha-spands take him to Heaven. You yourself take care of your own soul and do not count upon your wife and children as caring for your soul.³ They shall have to take care of their own souls. So, do not harm (i.e. throw responsibility upon) others for sake of yourself. If you feel itching (*khāresh*) on your back, you will have to get rid of it by scratching your back with your own hand. He who does a meritorious act himself in his life-time, increases it two-

1 This is an allusion to the statements in the Avesta and Pahlavi books that virtuous souls are welcomed in Heaven by their own *kerdārs*, the sum total of their good deeds, in the form of handsome maidens.

2 This is an allusion to Hadokht Nask II, 18 (Westergaard, Yt Fragment XXII, 18) where it is said that a pious soul is given in Heaven, Zaremaya raoghna i.e., the oil or butter of Spring. The Pahl rendering of it is Zaremāyā-bi-mishgāh, wherein mishgāh is the rendering of Av. raoghna. The Pers. rendering mudhyā-barem is not a correct rendering

روان خویشرا م خدیش فم خور زن و فرزندان را ممکنوار مشمیر
3 What is meant is this. Do yourself personally religious or meritorious acts and ceremonies. Do not depend upon your wife and children that they will do these on your death for the merit of your soul.

fold every year. The meritoriousness does in no way increase after death. Whatever is done by one himself in his life-time is recognized after death. "Oh Dârâb; you try your best in this direction, because such a righteousness will secure for you a place in Heaven." 1

It is incumbent on every male and female to perform the Zindeh-ravân. The ceremony makes one's soul living or alert for the future (ravân zindeh humand az behrî aqabâ). For this, they may get performed the Yâzashna in honour of Sarosh with Bâj and Afringân. That must be done for three days. In the Ushahen gâh of the third night, four bâjs in honour of 1. Râm, 2. Rashna-Astâd, 3. Sarosh and 4. Ardâfarôhar shall be recited.² During the recital of the fourth Baj, *viz.* that of Ardâfarosh, fruit, wine and a suit of clothes shall be offered. The clothes must be of fine, handsome white cotton and of superior quality. The fine set of clothes would add to the dignity of his soul in the midst of other souls in the next world. An inferior quality would put the soul to shame in the midst of other well-clad souls. In this world, a well-clad man is respected. The case of the other world (*dn jehân*) is like that of this world (*m jehân*). This suit of clothes

1 The last lines of this subject (ll 28-33) give a beautiful advice, saying, as it were, that a Man is the Architect of his own fortune in the next world.

2 *Vide* my " Religious Ceremonies and Customs of the Parsees ", pp 444-45. The translator, in a foot-note, gives the object to be this. Suppose, by some mishap one dies under circumstances when his funeral ceremonies cannot be performed (*e.g.*, one dies at sea or in a desert), then, the Zindeh-ravân ceremonies, which are almost all the same as funeral ceremonies, may serve the purpose of his funeral ceremonies. An alternative explanation is given, that the Zindeh-ravân may make one's soul alive (zindeh) after death in the next world. The Text does not name the Vendidâd in the recitals of the ceremony, but, the translator adds it in brackets in his translation as if its recital also was necessary.

3 This injunction differs from the modern practice, wherein the order of the four bâjs differs a little. *Vide* my " Religious Ceremonies and Customs ", p. 84. Our author forms the bâjs of Rashna and Astâd into one.

should be given as a pious gift (*ashō-dād*) to a Mobad or a Dastur.¹ That *zindeh-ravān* is well-done, in which, both, money (*zar*) and a suit of clothes are given to the Herbad. Thereafter, religious ceremonies of *Yazashna* and *Bāj* shall be performed on the fourth and the tenth day and on the month-day of the whole year. During the year, these suits of clothes shall be consecrated, whether by the rich (lit. one who can afford) (*dast-ras*), or by the poor (*tang-ahvāl*). The first suit shall be consecrated on (the dawn of) the night of, i.e. preceding, the fourth day and it shall be given to a Dastur or Mobad. The second suit shall be consecrated with *Darūn* on the *Sirouzeh*, i.e. the 30th day; and the third, on the anniversary-day. *Myazd* and *Āfringān* and *Darun* shall also be consecrated according to one's means (*magdār*). That adds two-fold to the efficacy of the ceremony. The meritoriousness of the performance of this ceremony, as written by *Meher Dāvar* (in his book), is worth 70000 *tanāvul*². The ceremony is incumbent on all, whether a layman or a Dastur or Mobad, whether male or female. If one dies on a journey, where his

1 The present practice is that it is given as a gift to the family priest. Other Dasturs or Mobads that are present at the *Oothamna* ceremony on the third day after death are given pieces of white linen cloth of the size of a *sudreh* or sacred shirt. The suit of clothes is known as *Slav*. Our author's statement that the quality of the suit of clothes, is connected with the position of the soul in the next world seems to be opposed to the original spirit.

The custom of getting one's funeral ceremonies performed in his life-time has a parallel in the case of *Charles I of Spain* (*Charles V of Germany*) who got all his funeral ceremonies performed in his life-time, allowing himself to be carried, as in a funeral, to a tomb, with the last funeral prayers (*Vide* my *Āz̄adārāhā* *Āz̄adārāhā* Part I, p 115)

2 Another form of *tanāfur* तनाफूर can be read as *tanāfur* and *tanāvohal* (*tanāvul*). It is Av. *tanu paretu*, a sin which prevents a person (lit. body *tanu*) from crossing the (Chinavat) bridge (Av. *peretu*, Pahl. *puhr*, Jy. Lat. *pons*, Fr. *pont*, Ger. *brücke*, Eng. *bridge*). This sin is next to the *margarzān* sin. The translator adds in a bracket, that, if, in addition to what is said above by Dastur *Pahlān*, one also gets recited six *Vendīdād*s, the meritoriousness comes to six lacs *tanāfurs*.

Sarosh and Siâv (Saûb)¹ i.e. his funeral ceremonies cannot be performed, then, if he has, in his life-time, got his Zindéh-ravân ceremonies performed, that ceremony would serve the purpose of the funeral ceremonies. On his death, the angel Sarosh (in whose honour the funeral ceremonies are performed) comes to his help like a sympathiser and relative and the Panj-i-veh (i.e. the angels presiding on the five Gatha days) present before (Mehei) Dâvar, at the Chinvad bridge, the suit of clothes which the man had got consecrated in his life-time. If he has not performed the Zindeh-ravân, the angel Sarosh would not come to his help on his death in the journey and his soul would feel distressed. The Zindeh-ravân is obligatory even on a poor man (*darvish*) during his life. The rich may get it performed every year. But the meritoriousness in the case of the rich who perform it every year and the poor who perform it only once in life-time is equal and same "Oh Dârâb, you perform the Zindeh-ravân (lit. be friendly to it) and you will get two-fold the reward."

The author says in the beginning of this subject, that he renders the observances for women in their monthly courses the subject into verse from the writing in prose in Pahlavi, Zend and Pazend. The observances enjoined to be observed by a woman are the following :

1. No sooner that she suspects herself (to be in her menses), she must remove from her body her usual dress (and put on another).
2. Then, she must sit in a sequestered place, away from water, fire and a pious man and his requisites for *padyâb* (az mard-i asho ham *padyâb*ash), away from (i.e. so as not to see) the moon, sun and sky, mountains, stars and trees. She commits a sin if she sees them.
3. While eating, she must put on her hand a piece of old cloth (*râku* i.e. rag), eat with a spoon, with caution (*ihîdâ*). She must drink very carefully and not let a drop of water fall on her body. The careless fall of a drop brings on her one tanâfur of sin.

1 Arab. *سیف* a robe, garment. Here it is meant for Siâv.

4. She must observe all these things for the period of three to nine days, as required.

5. Then, she must bathe in a careful way (*tartib*) with *nirang* and water, so that the pollution of the menses may be removed ; otherwise she would be committing a sin

6. In the matter of the observance of the above regulations for the menses, she may have committed a wrongful act or sin, not intentionally, but unintentionally. So, after the bath and purification, she must recite a *Patet* or prayer of repentance. When the Prophet asked God about the atonements (*tojash*) of sins in connection with the observation of menses, God referred him to a book (*nask*) called " *Dvâzdeh Hamâsht* " ¹ If (as referred to in the book), a woman performs the *Homâ Yasht*, all her faults in connection with the observance of the rules of menses are pardoned. She may herself say the *Homâ Yasht* or ask a *Dastur* or priest to do so.²

When Sikandar (Alexander) became the King of Persia, and when he burnt all the books, this book of *Dvâzdeh Hamâsht* also was destroyed. So all the *Dasturs*, met in a conference, and, in place of

1 Lit "Twelve joint or continuous Yashts or prayers." *Hômast* is a short form of *Hamâ Yasht* *vide* my "Religious Ceremonies", p. 422

2 One thing is noteworthy in what is said in the *Farzîat Nameh*. It is, that, in the first instance, every person, whether male or female, should himself or herself say all necessary prayers whether those for repentance or further advancement, and it is only in case where one cannot do it himself or herself, that he or she may ask a priest to do so. One's own prayers are more efficacious than those said by a priest at his or her own desire. Irrespective of the question of the appropriateness or otherwise of some old injunctions in various matters, latterly, one's own prayers or solicitations to God for faults have given place to paid prayers and solicitations by priests. Hence it is, that a large number of priests has been required for such functions. We saw above, that irrespective of the question of their efficacy, the same is the case in the case of *Bareshnûm* *Herbad*, *Geti-kharid*, as in the case of *Homâst* or *Hamâyasht*. Whatever recitals or ceremonies have to be recited or done, it is the parties themselves who are first asked to do so, but that injunction has altogether been lost sight of and priests are paid to do all these on behalf of the parties. In the case of the *Bareshnûm*, upto about 50 years ago, it was not rare to see persons, both male and female, themselves going through the ceremony. I myself remember two young boys of the laymen class go through the ceremony. But, now-a-days, when *Bareshnûms* are ever resorted to, the priests are paid to take *Bareshnûms* on behalf of other persons, both male and female.

the last *nask* of Dvāzdeh Hamāst, they instituted the recital of 12 Yashts in honour of the Yazatas, as a prayer of atonement for faults in connection with *dahstān*¹ (menses). The Dvāzdeh Hamāst consists of the following :—1 First, a Yazashna for the Holy one (Yaktā i.e. God). This will cancel the sin in connection with a pious person (*ashō mard*).² Then, Yazashna in honour of 2 Tir, 3 Khorshed, 4 Meh (Mâh or Moon), 5 Âbân, 6 Âdar, 7 Khurâdâd, 8 Uardâd (Amerdâd), 9 Asfandâr-mad, 10 Bâd (Guâd), 11 Sarosh and 12 Arda Farohar (Farvardin).³ The twelve Yazashnas in honour of the above twelve Yazatas are to be repeated twelve times, i.e. in all, twelve Yazashnas shall be said in honour of each of the 12 Yazatas i.e. in all, 144 Yazashnas. In addition, 12 Vendidâds are to be recited, one in honour of each Yazata.⁴ In one place (i.e. a writing), the recitals of 33 Vendidâd are enjoined as an atonement for the sin of menses. If one cannot recite 33 Vendidâds, 18 may be recited as necessary (*zarûri ast*).⁵ If even 18 are not possible, 12 can do ; but a lessér number cannot do “ O Dârâb Pâhlan ! you ask people to be cautious in this matter, so that, as long as you may live, God my help you (*betâ' yid*)”.⁶

1 Avesta ‘dakhshta .

2 We saw above, that a woman in menses is not to look at a pious person. So, in case, she has happened to see one unwittingly, the fault or sin is to be pardoned by the performance of Yazashna in honour of Ahura Mazda himself, who, in the divisions of work among the Amesha-spands, is believed to look after the best of his creations, viz. Man himself

3 Though the author speaks of Yazashna alone, the translator adds of his own accord, the recital of the Vendidâd

4 The Hamâ Yasht, here spoken of, is known at present as *Nâhlî* (or *ndhni*) i.e., smaller Hamâ Yasht. In another Hamâ Yasht, spoken of as *mohtî* or greater Hamâ Yasht, the Vendidâd also has 144 recitals in all. *Vide* my “ Religious Ceremonies of the Parsees ”, p 432

5 The translator reads *asp* ፲ ! horse for *ast*. ፲ ! and translates “ he may let his horse run over eighteen. (આદર ઉપર બોડે દેણારે એટે ન અર અદર વાદાં કરાયે) ” The original gives ፲ ! and the sentence is figurative, meaning let “ Eighteen be speedily recited ”.

6 The last word અન્ની is miswritten for અન્ની. P. અન્ની means help (Steingass). The translator has omitted the last couplet.

There are various kinds of *rīmānī* of the Nasush Div.

Darj-ui-Nasush Know this (*div*) to be fraudulent (*riw*). The first and the worst of these *rīmāns* (pollutions) is that, which rushes in, on death, when the (demon) *Ustagwād*¹ deprives one of his soul. When a person does the work (of washing the body etc.) with *parvand*² and *sagdid*³ the bath is not necessary for him. When one touches the dead body without the *parvand* and *Sagdid*, he must destroy his clothes and take *Bareshnūm* to keep his soul faultless (*ma'sūm*).⁴ The next

1 *Av. Astō-vidhōtu* (Vend IV, 49, V, 89). *Vide* my "Dictionary of Avestaic Proper Names," p 20.

2 *Vide* my "Religious Ceremonies and Customs of the Parsis", p. 55.

3 *Vide Ibid*, pp 58-61.

4 The translator adds here a long comment of his own, and adds to the rigourousness of the above injunction. He says, that all these—the *Sagdid* and *Baj* and *Paiwand*—are necessary in a lot. If one attends to any two and ignores or omits any third, then he becomes *rīman* or polluted. He finds fault with women, who, on the occurrence of a death, continue to keep themselves in contact with the body simply holding a *parvand*, but without holding the *baj* and without the *sagdid*. These women and others who do so become *rīman*. The *rīmānī* is of a bad type. No person should have a direct talk with such a *rīman* person (whether male or female). If the *rīman* person replies to him, he also becomes *rīman*. The person who has become a *rīman*, by not observing the *Baj*, *Sagdid* and *Paiwand*, should stand aloof and say to the others "I have become *rīman*". While speaking these words, he must look down to the ground, and not look direct at the man to whom he speaks. The idea seems to be that, if one were to speak direct to another person looking straight at him, he may, even by his breath, when speaking, transfer his *rīmanī* to the person to whom he speaks. Cf a similar fear in the plague at Florence in 1340 A C. *Vide* my "Religious Ceremonies etc", (p 159). The person spoken to also must not speak direct to him (the *rīman*). In case, he has, unavoidably, to say anything, he must not speak direct to him but to somebody else, as a medium (*vasileh*), and the *rīman* is to take it, that he speaks to him. Before coming into contact with others and being in a position to talk direct with others, the *rīman* is to have a *Bareshnūm* from a *Mobad*. This *Mohad* also, while giving the *Bareshnūm* purification must have no direct talk with the *rīman*. All his instructions for purification must be addressed to a third party as a medium and the *rīman* who wants to have the purification is to take all the instructions as addressed to himself. The clothes of the *rīman* are all held to be defiled and must be destroyed. After taking the *Bareshnūm* purification at the hand of a priest, the *rīman* is to isolate himself for 9 days and nights.

lesser pollution is that of a woman in menses and accouchément, which both are of equal character. When one comes in contact with these two *rmanis*, then with *nirang* and water he must wash both his body and his clothings.¹ When one has any doubt of pollution or has actually a wet dream, he must take that also as Nasush entering into him in sleep. He must wash his clothes and bathe with *baj* and *pādyaib*. The next (*rimani*) is that which one has, when he gets up from bed in the morning. To remove that, he must wash his hands and face with *ib-i zar* and water. All these are the *rmanis* of Nasush Div, who, of all *divs*, is the most bold, continuously polluting and fraudulent. He wanders round and pollutes the world in one moment. Know that all pollution is from the Nasush.²

It is proper for every Mazda-yasna, male or female, that he or she should himself or herself celebrate the Vendidad for the 33 yazatas. Any fault that may have been committed, through forgetfulness (33 yazatas (*nisydn*), in relation to Amesha-spands and Yazatas, is pardoned by the recital of these Vendidads. God has appointed an angel to preside over everything. He looks after that thing. Now, it is likely that a person may commit a fault in connection with, or in the use of, a particular thing. So, if the thirty-three angels who preside over different creations are invoked by that person, his fault or sin, in the use of that particular thing over which one of the thirty-three angels presides, shall be pardoned.³

1 The translator attributes the bathing to the woman but the text does not seem to say so.

2 The translator enters into a long dissertation here. It seems that there were persons, who seemed to take all the above intricacies of pollution and the details of the ceremonies, not in their material sense, but in a mysterious or occult sense. Such persons were known as *rāfizi* (رَافِزٌ, a heretic) or *Meh-Abādi*. (For Mah-abad and his works, *vide* Dabistan Shea and Troyer's Translation, Part I, p. 15). They took the intricacies of *rmani* for man's passions and vicious characters. The translator asks his readers to disregard their teaching and take the injunctions in their literal material sense.

3 To illustrate this matter, an instance, as referred to in a Pahlavi Rivayat may be given. There, it is said that, if a person is dishonest in his

Together with the thirty-three Vendidads, thirty-three Yazashnas, Afringāns and Bājs should be celebrated. The recitals of the Vendidad and Yazashnas should always be accompanied by those of the Afringān and Bāj. When that is done, the angel (*irashta*) seizes (*rubāyad*) the fault and averts the consequences from him. Rashna Yazad weighs on the Chinvad bridge, before Meher Yazad, the good and the evil acts of a man, and when the good acts outweigh the evil acts, even by the weight of one eye-lash (*mīzhē*), he is sent to Heaven, and *vice versa*. When the weights are equal, Hamistagān is the result, where there is neither the ease of Heaven nor the fear of Hell.¹ Do not think lightly of any sin, however small, but beware of it as much as possible. The rewards and punishments of Heaven and Hell are in proportion to the man's good and evil acts, but, in the case of evil-doers, the demons try to increase their punishment and distress. So, Meher Dāvar holds in his hand a *gurz*, which is called *vazra*² in the Avesta, and strikes it on the heads of those *divs*, who try to add to the punishment of the sinners and to make them more distressed (*gharivān*). The *divs* are thereby struck with astonishment (*tahaiyur*) and keep back from doing further harm.

When one's children and relatives perform righteous acts

profession, trade, or work, and if he buys things for his meals from the money thus earned dishonestly, the fire of his house gets displeased and curses him at the time when he places on the fire-place, for being cooked, things so purchased from money earned dishonestly. In this case, he is said to have committed a sin against fire. In such a case of lapses, if he invokes Ādar Yazad, who presides over fire and honestly repents for his sin, he is likely to be forgiven. The Vendidad in honour of fire is such an invocation. Take another instance. When a man uses metal, over which Shehrivar Ameshāspand presides, for good purposes, e.g., for implements of husbandry or manufacture, he does a meritorious act, but if he prepares implements for committing dacoity or housebreaking, he commits a sin whereby Shehrivar, presiding over metal, is displeased.

1 The translator adds in brackets that there, in the Hamestagān, there is much of heat during the day and much of cold at night.

2 The reference to the Avesta seems to be that to the Khurshed Nyūsh (s. 15) wherein we read "Yazān Mithrem..... yazān vuzrēm hunivikhtem kamērēdhē paiti daevanām", i.e., I invoke Mithra...I invoke (his) well-aimed mace, (*varz, gurz*).

in this world for him or in his honour, then he rises in grade in heaven if he is a righteous man, and his distress and punishment grow less if he is a sinful man. But in the case of one who himself does righteous acts in this life, his reward in the next is two-fold. When one does not do good deeds with his own hand, then he is not solicitous for the good of his own soul. Then, how can his children and relatives be solicitous for his soul on his behalf? Whether his children and relatives perform or not acts of righteousness on his behalf after his death he himself has to go to that place (the other world) without anything or any means (at his credit).

A man or woman must fulfil or perform every year the following six duties or functions

Six religious duties or functions required from a Zoroastrian

1. The celebration of the Gâhambâr ; 2. The celebration of the Fârvârdyân ; 3. The observance of the Rozgâr of parents ; 4. The recital of Khorshed and Meher Nyâishes thrice every day ; 5. Recital of the Mâb Nyâish at least on three days of each month ; 6. The celebration of the Rapithvan.

A man or woman must perform every year these six religious functions, which, if not performed, keep back the soul from the Chinvad bridge. The omission of these six functions is written (in religious books) as the sin of pûl shahûd.¹ By that sin, he remains in his own place at the bridge (i.e. he is not able to proceed further and cross it).

The first of these six religious functions is that of the Gâhambârs which are six in number. On that occasion

1 The Gahambar should be celebrated Myazd, Afringân, Darfûn, Yazashna and Vendidâd. Celebrate these according to your means. It came into practice from King Jamshid ² who first performed it. When other Jashans are in honour of other angels, this Jashan of Gâhambâr is in honour of Ahuramazda himself who, in company with the Ameshehspands, performed a

1 Lit "Witnesses of the Bridge" *Shuhud* pl of شهادت

2 I vide my Paper on "An Iranian Legend of the use of the plant Sidâb (rue). (Journal, Anthropological Society of Bombay, Vol. XII, No. 3, pp. 290-300).

Myazd ceremony for (*i.e.* in honour of) every creation for five days. He made it obligatory on all and made it superior (*fâyaq*) over other ceremonies. One who has not celebrated a Gâhambâr, cannot eat anything. The reward for the performance of a Gâhambâr is the same for a king and for a poor man, as in the case of a religious Behdin named Marzbân. The reward for the Gâhambâr which that poor man performed was greater than that for King Jamshid, who, on the occasion of a Gâhambâr entertained on his table (*khwâñ*) the whole world. “ I will run (*puyam*) over (*i.e.* describe) the particulars (جیل miswritten for جیل) of Marzban and King (Noshirwan).” The following is the story :

King Noshirwân celebrated, at one time, a Jashan of the Gâhambâr of Deh month, on such a grand scale, that no other king of old had done the like of it before him. He invited the high and the low, the noble and the gentry of all his territories upto the countries which were situated at about six months' journey. For their comfort in the journey, he erected shops for food at various stages, where, at the expense of Government, were provided, wine, and bread and everything else which can relieve (*zaddâyad*) the troubles (*andâh*) of journey. All were provided by Government officers (*amalân*) with conveyances (*savâri*), food and other extra expenditure (*kharclu*) for the journey. The Gâhambâr and the accompanying ceremonies and festivities were performed in open air in a large garden where Dasturs and Mobads celebrated, Bâj, Myazd and Afringân, for five days, from *roz* Meher to *roz* Behrâm. At the end, the king presented dresses of honour (*khela'at*) according to the position of his guests.

A poor Behdin, Marzbân by name, who lived in poverty on his wages as a labourer and had a wife and children, could not go to the Gâhambâr feast of the king, as his family lived on his daily wages. He could not afford to be absent from his daily work on account of his insolvent poverty (*nâddâri*).

1 *Vide* my “ Introduction to Darab Hormazdyâr's Revayat,” p. 67.

On the evening of the last fifth day of the Gâhambâr, he remembered, that it was the Gâhambâr occasion, and he had omitted to celebrate it as it was his duty. He thought to himself, that he should do his duty to get his proper position and status (*tamkin*) in the next world. But, as he had no money with him, he removed a door of his house, and, pledging it at a banker's (*soudagar*), performed the Gâhambâr Darûn. However he could not find a priest to say the Afringân, as all Dasturs and Mobads had gone to the Jashan of the king. There had remained in the town only one Mobad who was lame and so could not go. Marzban went to him and implored him to go to his house at once and recite the Afringân, otherwise, as the day was ending, he would miss the time for the religious celebration of the Gâhambâr. The lame Mobad consenting, he carried him on his shoulders to his house and got the religious celebration done by him. After the celebration, they ate and drank, and Marzban carried the Mobad back to his house on his shoulders. The well-meaning Behdin (Behdin-i-behdân), taking this trouble (*tasdi'a*), performed Myazd and Afringân from the inmost of his heart.

One night, Noshirwân saw in a dream a fleet of ships, full of all riches and studded (*murass'a*) with pearls, going over a sea. The ships disembarked all their numerous riches and goods in a garden and a palace. The king was astonished (in his dream) at all this quantity of immense treasure, the like of which he had never seen nor heard of. He asked a person as to which person all this treasure was intended for. The man replied that all this enormous treasure and garden and palace were the reward of a poor pious man named Marzban, of such and such a city, who had properly celebrated a Gâhambâr. Then the king said to the holy person : "What is the destined reward for the Gâhambâr which Noshirwân performed at an enormous expense ?" The pious man replied : "The reward for the Gâhambâr of Noshirwân and Marzban is the same, because both have spent according to their means. In such a matter of righteousness, the whole of the treasure of a king is equal to one *diram* of a poor man." The king thereafter awoke from his dreamy sleep and remained astonished. He in the morning narrated the

dream to his courtiers and Mobads and sent a messenger to bring Marzban to his court. On Marzban's arrival at the court, Noshirwân told him to transfer all the heavenly meritoriousness and reward of his (Marzban's) celebration of the Gâhamhâr to him (the king), in return of a large amount of wealth that may be given to him and that may bring profit (*sarfâ*) to him. The king offered to free (*mubarrd*) him from all distress (*tabâhu*). Marzhan refused to do so. Then, all the great men of the court pressed him to consent, lest he may fall under the displeasure and reproach ("atâb) of the king. The king himself again pressed him saying : " You may ask anything you want in return of your passing the meritoriousness of your good act to me, so that your wife and children may all live happily." Marzban then asked to be permitted to go to his town and consult his wife, who was his accomplice and partner in celebrating the Gâhambâr, whether he can be subservient (*tafail*) to the orders of the king. On being permitted, he went home and told his wife at full length about the event (*mâjardâ*) and, referring to the Gâhambâr performed late at night (*vakht-i shab*)¹ said, that, as he could not hear the shame of refusing the king, under the pretence of consulting her, he had returned home. He then wanted to

1 We see from the above, that the Gâhambâr ceremony was performed even in the Aiwsruthrem gâh at night. But the present practice is, that the Gâhambar recitals are made in only two gâhs, the Hâvan and the Uziren. So, the translator explains the above celebration at night as an exception. Marzban had forgotten to celebrate the Gâhambâr and the thought of celebrating it occurred to him late at the end of the Uziren gâh. So, in order to do something which is better than nothing, he celebrated it in the Aiwsruthrem gâh. In Naosari and other places, Jashans are celebrated at night. So, there is no reason why the Gâhambâr Jashan should not be celebrated at night. Perhaps, because the Gahambars were always accompanied with solemn feasts, to avoid late hours it was thought convenient to perform the ceremony in the afternoon and before the night-fall and hold the feasting at night. This arrangement for convenience may have led to the custom of avoiding the celebration of the ceremony at night. Anyhow, we see from the writing of our author, that it was at one time so celebrated at night. The practice having fallen into disuse for the sake of convenience, the translator, it seems, had to explain the matter, taking the celebration in question to be something like an exception.

know her view about the whole matter. His good wife agreed with him, and, in an exalted high tone and spirit, refused to sell, for the welfare of this transient world, their future welfare of the next everlasting world. It was not an insignificant (*zabûn*) act of righteousness (*kerfê*) that the king wanted to purchase but a significant exalted one (*â'ala*). "Even if the king were to give us a whole treasure, take it to be mean or ignoble (*khasash*), as it will pass away." She asked her husband to return to the court of the king and refuse (*abâ kân*) his offer. The poor man approved of what his modest (*mastûra*) wife said, and, turning to the men of the king who had accompanied him, asked them to take his message of refusal to the king. He said : "Tell the king, why he, a great king, should look to the little act of righteousness of a poor humble man (*ahqar*) like him. He (the king) has celebrated many an unconceivable large number of Gâhambârs and his righteous acts for the future are so many that hundreds of doubts (about their efficacy) are out of place." When the king heard the message, he patiently remained quiet over the matter.

A religious person should take a lesson from this story and celebrate the Gâhambâr with *seddâb* and *sîr* which should be cooked with meat with a little vinegar. All these will remove the effects of the evil sight of the *divs*.¹

After Gâhambâr, the second good act of righteousness is that

² The ten days of Farvardegan and Afrîn are to be observed. Secure leisure ³ the Rozgar of Parents. during these 10 days and recite well the Avesta,

and celebrate Bâj and Darun, so that Ohrmazd, his Ameshtâspands and the Asho Farohars may invoke blessings on you (*doâ-gû-i tô bâshand*) and wish you well for the whole year.

The third meritorious act is that of celebrating the Rozgâr, i.e., the anniversaries of the death of one's parents and relatives and near ones. Celebrate Myazd and Afringân on these occasions.

1 For the custom of using *Seddâb* and *Sîr* etc, *vide* my paper on "An Iranian Legend of the use of plant *Seddâb* (rue)" (Journal of the Anthropological Society of Bombay, Vol XII, pp. 290-310).

The blessings of the holy departed ones are more efficacious than those of the spiritual Ameshâspands. They, when invoked, bless the housewife and husband (*kad bânu va kad khûdâ*). Their prayers for the good of the living are accepted at once (by God). It is said in the Avesta that the prayers of the holy dead are very strict (*sakht*). When you forget to celebrate their anniversaries, you have to account for the forgetfulness in the next world. On your failing to celebrate, they will hold you by the skirt of your coat and deprive you of the reward of other good acts. To avoid the resulting distress, celebrate their *rozgârs*.

The fourth obligatory duty is that of reciting thrice every day

4 The Obligation of reciting Khorshed Meher Nyâishes, three times during the day (during the *Hâvan*, *Rapithavin* and *Uziren gâhs*) the *Nyâishes* in honour of Khorshed and Meher. The Dasturs have enjoined that no other work should be undertaken before reciting these *Nyâishes*. During the recital, keep your heart and soul pure, and yourself standing.¹ He who goes out of his house on (business) after saying these *Nyâishes* returns to his house (*mâwâ*) all delighted.

5 and 6 The Recital and the Celebration of the Mah Nyâish during a month ² The sixth duty is that of celebrating the *Rapithavin*.³

of the Rapithavin Those who do not celebrate these six religious functions do not free themselves from sin. These secure a safe passage along the *Chinvad* Bridge. Their omission brings on the sin of *pul-shahud*, whereby one is kept back from crossing the bridge and Meher Davar takes no account of his good deeds.

In the case of the recital of the *Nyâishes*, there are two advantages—worldly and spiritual. The worldly advantage consists in your feeling glad and happy. Know, that you will also be

¹ This injunction to say these *Nyâishes* standing, is not generally observed, except during their recital in the *Uthsmâna* ceremony.

² The translator adds in a bracket that the *Mah Nyâish* *may* be repeated daily, but *must* be repeated at least three times during a month. The occasions are those of the New Moon, the Full Moon and the 14th vad.

³ *Vide* my "Religious Ceremonies and Customs of the Parsees," p. 458.

benefited spiritually, and, knowing this, practise (*vard*) it every day. Thereby, you will find your share of righteousness accepted (*idrak*). When you forget to say the Nyâishes at the proper time in a gâh, then, in that case, you shall have to say 100, if said in the other gâh. One must be responsible for forgetting the proper time for a recital and shall have to undergo the punishment of being treated with 100 sticks (or hundred blows with a stick).

Though the recital of Âtash and Âbân Nyâishes is not enjoined, their recital every day, or at least on **Adar and Aban Nyâishes** their special days (*i.e.*, on Âdar and Abân days), is a righteous act. Their omission is no sin. I looked into the meaning of these Nyâishes and found that half of them consisted of prayers for blessings and half of praise. How can I tell you all the meaning? That is very long (*matûl*). They are recited in the Yazashna (Yasht)¹ and in the Vendidad. The Abân Nyâish shall not be recited at night.

When a man has a wet-dream (lit. the play of Satan, *Shaitân-bâzi*), he shall go to a perfectly dry place, free Observances after from hedges of thorns and weeds, and, holding a wet-dream. in his left hand the wet part of the clothing (*raku*), he shall wash it with *nirang*. Then, he shall place his hand on ground and recite the Bâj of Asfandârmad and then recite (from the section of the Vendidad) the Zend Avesta of Âdeh Oshiti.² He shall then remove his clothings from over his body³

1 In this book, the word Yasht is often used for Yazashna. The Âtash Nyâish is contained in the 62nd Hâ of the Yasna and the Abân Nyâish in the 65th Hâ.

2 Vend Chap. XVIII, 51. This is a reference to ss. 46-53 of Chap. 18, wherein the ritual of purification for one polluted in a wet-dream is referred to. The words referred to here as *سپن‌آرماتی* are *سپن‌آرماتی*. The Avesta passage says: "Then the wet-dreamer shall say to Spenta-Ârmaiti 'O Spenta Armaiti! I entrust this person (*narem*, *i.e.*, the seed which could have brought forth a child) to thee'"

3 The translator adds that, before wearing his clothes again, he shall recite Khshnaothra Ahurahê Mazdâo.

and sit in a place for bathing. He shall then recite loudly the Sarosh Bâj till the word " Ashahê," and apply *nirang* (*pâdyâbî*)¹ and let it dry. He shall then bathe and, putting on his clothes, finish the Sarosh-bâj from Nemaschâ (yâ ármaitish izâcha). All this will be a proper observance. According to the Vendidad, God enjoined thus to Zoroaster : The person with whom Satan has played (*bdzi ddd Shaitân*, i.e., who has a wet-dream) must observe all the above observances (*parhizi*, lit. abstinence), whereby he will be purified, and, when he passes to the other world after death, he will go to heaven. On resurrection, God will show him a child. For every time (i.e., for every such discharge in wet-dreams), he will be shown in future one child of 15 years of age² of the character of a wise man, so much so, that the father³ (i.e., the person dreaming the wet-dream) is pleased with its look and the child says to him " O Father ! I am your child I am all well and healthy on account of your proper religious observances (*varhizi*). Acknowledging thee (as my father), I am under your orders and am prepared to be with you wherever you like." Thereupon, when the father sees the child, he is pleased with it.

In the same way, there should be similar observances after co-habitation (*jamâ'a*, جماع). Again, the same bâj (i.e., the recital of the Sarosh Bâj, etc.) is the bâj for passing water (*baul*, i.e., urine). As the result of such religious-minded observances (at the time of and) after cohabitation, the children that are born turn out to be pious, gentle, generous and loyal. Non-observance of these injunctions lead the man to hell. When a person

1 *Pâdyâbî* is one of the various religious technical words for cow's urine.

2 The idea is, that a wet-dream brings on a kind of wastage of the power of giving conception to a wife for a child. But, if one atones for it by proper religious observances (*parhizi*), the wastage may be turned at the time of resurrection into the proper result, viz., a child.

3 The person, dreaming the wet-dream and thereafter observing all the proper religious observances, is spoken of as the father of the child which would have been born in this world, had there not been the wastage. The proper religious observance prevents the wastage from really being so.

does not observe the religious regulations after a wet-dream, he sees a *dir*, who appears before him in the hell with sighs and lamentation (خیزی، یا). In the place of every good child, that a pious-minded man, who observes all the above regulations after a wet-dream, sees, the impious man sees a *dir* who says to him : " I am your child and I will follow thee wherever you will go." His soul will, therefore, tremble with fear and all the *divs* will follow him as his children with shouts of grief and distress. " O Darab Pālan ! Take care that you never do such a thing."

God sends to the people of this world this message with Zoroaster : " Do not postpone for to-morrow a righteous act which can be done to-day ". In such works, let there be no delay (*sarfē*, lit. expense). The night is like a pregnant woman.

We do not know what will be born from it the next day. A duty or work undone will remain (like a burden) on your neck and you will be responsible for it (if you die before that is done). The cursed, wretched (*shām*) harmful Ahriman has appointed two demons in this connection. One is named " Afterwards " (*pas*) and another " Delay " (*dēr*). They harm the hearts (*delhū*)¹ of the people. When one delays a good work, the two demons remain busy (*mashghūl*) in his body.

To pour water (*i.e.*, make misuse of water, especially) at night is wrong. In the same way, it is wrong to Not to pour water or draw water from a well at night draw water from a well at night. If unavoidably you have to draw, you must recite an Ahunvar and present a lamp at the well before doing so. The same thing should be done if you have unavoidably to use and pour water at night on the ground. If the water has to be thrown at all, care must be specially taken, that it is not thrown towards the North, because, (the North being the direction where the demons dwell) in that case, demons will arise here. Sin and injury (*zarar*) result from not attending to these instructions.

1 The translator reads " *dānā* " for " *delhd* ".

A Jâdungû¹ is one who persuades others to do good deeds.

**In the matter of
of Jadungui, i.e., to
recommend good
deeds.**

When, by virtue of his advice, others perform good acts, the instructor (*fehmânandeh*) gets half the spiritual benefit of that good act. God rewards him from his own treasury, because the good acts were done by his bold intercession (*pd-mardi*). In his case, he finds 33 roads whereby to go to heaven. He may choose whichever way he likes. No account is asked of him (by Meher Dâvar), and all the Ameshrâspands and Farohars welcome him in the heavens. When all the souls have only one way to go to heaven, the following three kinds of souls have 33 ways. 1. The charitable whom God himself considers to be like Himself. 2. One who is loyal to his religion and is ready to sacrifice his life for it, and disregards, as abject and mean, wealth, for the sake of religion. 3. The Jâdungû, who teaches or persuades others to do good works, and himself also does good works. These three have 33 roads to approach heaven while others have only one.

Before taking meals, one must recite grace (*badj*) in the name of

**Recital of Grace² at
meals and three
morsels of food for
dogs.**

God and then set apart three morsels of food for the dogs³ The dogs must not be beaten but should be always fed and supplied with drink.

In the Vendidâd, the dog is held in respect. He must not be given hard and dry things to be eaten whereby his teeth and mouth may be hurt (*lakht*, i.e., torn to pieces). There are

1 Pahl **‘جذنوب** Jâdungubih Dastur Hoshang prefers to read this word as “dâdangubih”, in spite of the Pazend **‘جذنوب**, meaning thereby, asking or recommending another to do a certain meritorious work on one’s behalf, when he is unable to do so himself. Pahl. Vend VIII, 19 (Vide the glossary of his Vendidad, p. 120).

The word **کلک** which Steingass gives, as occurring in Old Persian, for “one who embezzles property entrusted to him for pious uses”, is another word.

2 Though the subject is headed thus, it wholly treats of good treatment to dogs. The subject of grace before meals is separately treated later on.

3 Such an injunction has led religious-minded people to feed dogs of a street or a town on certain occasions with *khichri*.

four classes of people in the world : The *Āthornān* (priests), *Arthesh-tār* (warriors), *Vastryōs* (agriculturists) and *Hutokhsh* (artizans). These four classes have the characteristics of dogs, who also have four good characteristics. Each of the four characteristics has 8 traits. Thus, there are in all 32 traits, which are referred to in the Vendidad.¹

Ohrmazd once said to Zoroaster : " Whenever you see To glorify Ohrmazd a thing (of beauty) which pleases your eyes, on seeing a thing speak out " *Ba nâmê Yazad* ", i.e., " In the of Beauty. name of God ".² Such an expression leads to the increase of the excellence of the thing. When the above words are not said, the thing itself suffers harm and its goodness and splendour diminish. This result will bring upon you sin.

Whenever you propose going on a journey, you invoke In the matter of Behrām Yazad and victory. Celebrate Behram Yazad who his Darun and Afringān. Here is my helps men in long advice (*hē, v'az*) : In your travels, try journeys. to have the company of four other Zoroastrians, who will be useful in observing all religious observances (*dīn-dānu*). Let Behrām Yazad be your friend. He will help you in mountains and forests, caverns and deserts. When an enemy intends to take your life, invoke Behrām Yazad. God has, out of kindness and munificence (*yād*), ordered his praise in the Avesta. On the day of Resurrection, he

1 The reference is to Vend , chap. XIII, wherein men of the abovenamed four professions are said to possess some special good characteristics of dogs. Here, the translator, in a bracket, animadverts upon the conduct of some Zoroastrians who laugh at the injunctions for the extraordinary care for dogs. This seems to be a concealed allusion to a controversy in Bombay in 1832, i.e., a few years before the time when the translation was published. The Police, at the instruction of Government, destroyed stray dogs in the city of Bombay. This hurt the feelings of many Parsees who were much agitated on the question (*Vide Parsee Prakhash*, Vol .I, pp. 249-51)

2 Owing to an advice of this kind, the words " *Ba nâmê Yazad* ", have passed into Parsee Gujarati for a phrase expressing pleasure, e.g., if one sees a healthy child, he says : " It is like ' *ba nâm-i Yazad* ' "

will shut up Ahriman. For that reason, he (Behrâm) has "pirouzgar" ¹, i.e., victorious, as his title. He, according to Behrâm Yasht (ss. 2-27), appears in 10 forms to relieve us from difficulty. In fighting with our enemies, he makes us victorious (*mansûr*) in the midst of war (*qualb-i harjâ*). The ten forms, in which he appears to help the worshippers, are : 1 Good wind. 2 A Bull with gold horns (*sarûn*) and ears. 3 A Horse with golden mouth and ears. 4 A Camel. 5 A boar (*hu kerpe* ²). 6 A Sweet-tongued man of 15 years of age with white eyes and high stature. 7 A Bird 8 A Lamb. 9 A Goat. 10 A brave man.³

The angel (Yazad) shall be invoked with Zor, Barsam, Yazashna (Yasht), Vendidad, Myazd, Darun and Bâj and with cooked meat of goat and sheep. These (eatables) may be given to be eaten to the pious as *ashoddâd*. These may also be given in the service of

1 *Of* Doâ nâm Setâyshna, "Behrâm Yazad pirûzgar, Dushman-zadâr"

2 The corresponding fifth animal in the Behrâm Yasht (s. 15) is *varâza* , Sans वर्षा P. وار, Lat. verres, a boar. This word is preceded in the Behrâm Yasht by the word *hu-lehrpa* i.e., well-formed. It seems that our author has, by some mistake, taken one word instead of another from the Behrâm Yasht. Perhaps, he has been misled, by mixing up *huk* (虎, formed by the first three letters) with *khuk* (خوک) which also means a boar.

3 The Behrâm Yasht describes the 10 forms in which the angel goes to the help of the worshipper (Yt XIV, 2 et seq). The following is a comparative list —

	Farziât-nâmeh.	Behram Yasht.
1	Bâd sarîr	Vâta srîra (s. 2)
2	Gâu-nar	Gêush arshâna (s. 6)
3	Asp-i nekû-fâm	Aspahê Srîra (s. 9)
4	Ushtar	Ushtra (s. 11)
5	Hu-kerpê	Varâza (s. 15). Wild boar) (Hukehrpa, i.e., well-bodied is its adjective. Our author has taken it as its form and the translator has translated it as <i>qej</i> i.e boar)
6	Nar-i khush	Narsh srîra (s. 17)
7	Murg parandeh	Meregha vâregna (s. 19)
8	Mish	Maâsha (s. 23)
9	Buz	Buz (s. 25)
10	Mard-i dûlavar	Vîra (s. 27)

Ātash Behrām.¹ Fragrant things like fragrant aloe (*āud*) and raw² sandalwood (*sandal-i khām*) may also be placed on the fire of Ātash Behrām. Feed the fire of your house also with fragrant wood and fuel which should be examined thrice and ascertained, that it is dry. The Vendidad enjoins that the fire shall be fed at midnight with fragrant wood. This is referred to in the Avesta, as “*urvdsniāvā*”.³ When the fire is thus fed at midnight, thousands of the darkest (*tam tūmē*)⁴ demons are extirpated. When the fire of the house gets extinguished, that event brings on calamity for the house. The harm done to the family by thus carelessly allowing the fire to be extinguished is worth in weight two *dāng*⁵ (*i.e.*, grains) and three *dirams*. The Vendidad has referred to it. “O Darab, son of Palan ! Be cautious and take care of Fire.”

To bring about the union (*vaslat*) of children with relatives is a righteous act. This is called Khetyō-dath in In the matter of the Avesta. Paradise is the reward of this act. Khetyo-dath. When such an union (betrothal) takes place, the door, both of giving and taking (*dād va setād*⁶), opens and thousands of demons are thrown over into the snare of non-existence. A similar thing happens (*i.e.*, the demons are destroyed), when the work of goodness (*i.e.*, marriage) is performed. Again, when children are born of such a marriage, two-fold demons (*i.e.*, twice the number of those destroyed on betrothal and marriage) get destroyed (*waiddā* *i.e.*, lost). This righteous act (of Khetyō-dath)

1 This refers to an old custom of placing the fat (*charb*) of animals on Fire.

2 *Khām* is used here in the sense of ' pure ' or unmixed with impurities.

3 Av. *اَنْدَاد*, referred to in the Vendidad (IX 32, XIV 3; XVIII 71) as a good kind of fuel

4 *دَانْج* Av. *त्रिष्टुप*, Sans. त्रिष्टुप, Pahl. *trīstup* P. *प्र॒* (“ covering, veil ” Steingass)

5 *Dāng* “ the fourth part of a dram ”

6 *Setād va dād* “ taking and giving ” (Steingass) What is meant is taking daughters of relatives in marriage for one's sons and giving one's daughters for the sons of others.

serves as an atonement even for a Margarzān¹ sin. All sins—except that of Hamīmāl— are atoned by this act.

Hamīmāl sin consists of two faults—one that of accusing others falsely (*bohtān*), and another of perfidy (*khiyānat*). Perfidy (*khiyānat*) is the seduction of another's wife. The Dasturs have, with 100 warnings, asked forbearance from these two evil actions. The guilty cannot be pardoned by spending, after their atonement, the whole of a treasure. The husband (of the woman so seduced) may either kill or pardon the sinner. These are the only ways by which the sinner can have pardon.

Abstain from eating meat. One who eats meat is punished in the future world He meets with trouble Abstinence from meat diet. (*su'ābat*) in hell at the hands of the demons.

In Myazd and Gāhambār, some food of meat is required ; but, in these cases also, only animals that are weak and disabled shall be slain, not the healthy.² When you eat meat, you commit a sufficiently (*bas*³) great sin which would take you to hell uttering cries (*shār*) and sighs. Every hair on the body of the animal whose meat you eat, will pierce your body in hell, as if it were a flying arrow. The sinner will be held responsible in the other world for every wrongful act of the animal which he has killed for food and whose meat he eats. The faults or wrongful acts of the animals are something like these : The cow or the bull strikes a man with its horn (*shākh*) ; the horse kicks (*lāld*) ; the camel attacks (أَبْلَقَ⁴). All these

1 A Margarzān sin is that for which the capital punishment of death is prescribed. Hamīmāl sin is that of depriving others of their goods.

2 When our author seems to speak about total abstinence from meat diet, the translator adds of his own a word in the heading (سَمِيق, i.e., too much), as if to say, that only the eating of too much of meat was a sin. Later on, he adds in brackets, that, if at all, one eats meat, he may eat the meat of a weak animal and that even after dedicating and consecrating its head in honour of Haoma (Vide Haoma Yasht for this dedication). Again, he must eat it after saying the required Bāj or Grace for meals.

3 The translator reads *pas* پس for *bas* بس.

4 The word *chāpdt* is not strictly Persian. It is Gujarati *chāpdt*, a slap, a beating.

sins of the animals are transferred to the persons who eat their flesh. On the day of Resurrection, all men will appear young as of the age of 15, but those who have eaten flesh in this world will appear like those of 30.

One must go repeatedly to the place where they celebrate a Naozûd or Nâvar (i.e., where they initiate a young man into priesthood). The sight of that initiation brings in righteousness for your action. The Dastnrs have impressed the necessity of seeing the face of a Naozûd or Nâvar.

When a child becomes an adult (*bâlîgh*), he must soon be married, so that there may arise the hope of having a child from him. There is nothing in the world as good as lovely (or loyal or obedient, *del-band*) children. One has a hope of salvation (*rahâh*) from his children. A child helps us in crossing the Chinvat bridge. A child preserves your name in this world and gives you comfort in the next. Of all children, that one is great who does righteous acts. A righteous act done by a child is like that done by a father.² So a father must send his children early at school for education. When, as a result of the training, the children do meritorious acts, God rewards the father out of his great treasure. When one has no children on account of his (evil) stars (*istareh*), or on account of his own defect or fault, he cannot pass the Chinvat bridge. They do not mind him on the bridge and ask no account from him. So, a son must be adopted (*setar*). The adopted son shall be treated like one's own son. Then he will have an easy passage over the bridge. Without a child, one is kept back from the bridge and stands there with hundred of regrets and sees

1 The three couplets under this head ought to have very properly gone under the heading of Herbads referred to above

2 i.e., A father participates in the reward received by his children in the next world as the result of the good training given by him to his children. *Vide Ganj-i Shâyâgân. Vide my "Moral Extracts," p. 40.*

his place in heaven, only from afar. But when one gives him, i.e., announces for him, an adopted son, then, he is accounted for and gets his proper place according to his actions (*kerdār*). " O Darab, try your best to have an adopted son for anybody and you will be rewarded for such attempts.¹

When one gets a sneeze, he shall recite an Ahunvar and Asheim, because, thereby, the natural² fire drives out the *div* who has entered into the body. When he recites an Ahunvar, the (innate natural) fire comes to our help and assistance³, diseases and defects of the body grow less, and humiliation and meanness (*zillat*) reach Ahriman. When you propose going out for some work and you sneeze, do not entertain any superstition (*shak*), but delay (*tâkhur kun*) that work for such a short time as could be occupied by the recital of an Ahunvar, recite an Ahunvar and go to your work. When you hear others sneeze or when you yourself sneeze, one Ahunvar may be recited without any harm (*bi bad*) on such an occasion. The recital of an Ahunvar pleases the innate fire and displeases Ahriman.⁴

1 It is usual to announce the adoption of a son at the *uthamna* of the third day—the day before that on which the soul is believed to be judged by Meher Dâvar. It is meritorious for one to intercede and arrange for adoption for those who die childless.

2 *عَنْدَهُ*, innate, natural. The translator takes the word to be the name of a fire and adds that the Arabs call it " *tab'at* " (تَبَّاعَة) and other Persian writers " *zeher* ". The fire, referred to, is what is known as *harârati ghariziya*, i.e., natural heat.

3 The sentence may also mean, as said by the translator, that the recital goes to the help of the fire.

4 For the superstitions connected with sneezing, *vide* my paper on " A Few Superstitions common to Europe and India " (Journal of the Anthropological Society of Bombay Vol. II, No. 3, pp 161-66 *Vide* my Anthropological Papers, Part I, pp 23-28) This superstition is common to many people, both of the East and West, and is believed to have its origin in a disease like Influenza, the wave of which passes from one continent to another.

One must recite the bâj at meals, if not the great Bâj, at least, the small bâj, (beginning with the words) "Itâ yazmaidê".¹ The meaning of this prayer "Ithâ yazmyidê", is this : "I here invoke (*yas*) Ohrmazd truly (*hâdn*), because

The Baj of Grace at meals and the meaning of that Baj.

Ohrmazd has created cattle (*gâu*), religion², trees and water. He has given taste (*lazzât*) to all food. He has created all good things which grow from earth" After this recital, one must say three Asheens and then eat his meals and offer to God thanks³, which add to the pleasure of the taste of the food. (When he takes his meals with such a recital of grace,) he receives blessings from Khordâd and Amerdâd at every morsel that he eats, and an angel stands on his right hand. On the right hand side of a Dastur and Mobad, there stand two angels. This angel blesses the eater thus "May this food be honey (*nûsh*) for you (i.e., may it do you all good) and may you derive wisdom and intelligence from it" No sin is greater than that of eating without saying grace. A person, who does not thank God, loses respect and honour in this world and receives punishment in hell. He sees distress there at the hands of the demons Târikh and Zârikh.⁴ He complains of hunger and thirst.⁵ If, after taking the

1 Avesta "Ithâ ât yazmaidê" (Yasna Hâ XXXVII, 1). For the three kinds of the prayers of grace for the meals *vide* my "Religious Ceremonies and Customs of the Parsees," p 371-73

2 Our author has translated the Av Ashem by *dîn*, i.e., religion. Some translate "ashem" as 'grain', in which sense it is used in Vend, Chap. V. He has omitted to translate Av "raochofoshâ"

3 The translator adds the testimony of Sad-dar Nasar (ch 71), wherein the eater is asked to eat after offering thanks to God

4 These demons are the Avestaic Tauru and Zairich who are opposed to Khordâd and Amerdâd (Vend. X 10; XIX, 43). They are Târich and Zarich of Bundeheši (ch. XXX 29) *Vide* my Dictionary of Avestaic Proper Names, pp. 88 and 92.

5 کشنا مار and تشنی مار The word *kishnâmâr* may be *khurishna-mâr*, i.e., striker (*mâr*, beating) of food, one preventing food. Similarly, the other word may mean 'one preventing thirst'. These words remind us of the Parsee Gujarati words (આધાના માર પીધાના માર આર) *Khadhâ nâ mâmâr*,

báj,¹ one speaks, during the meals, that is the worst of sins, and the angels on his side go away from him and demons take their place.¹ When one eats his meals (lit. bread), speaking aloud (وَعِيْدَ), many demons come into existence. One demoness becomes pregnant with a thousand demons, and ten thousand more are born of these. The *myazd* and *cháshni*, which he has eaten, all go to the Divs and Ahrimans. Take it, that it is you who have created the demons and have drawn the sin of it on your head. They will all accompany you to hell and they all will reproach (*maldmat*) you. They will fill the cup of impurities (*palidí*) and menses (*dashtán*) and give these to you for drink with every morsel (*naválel*). “ Oh Darab ! You abstain (from eating) without Báj, so that you may go to heaven.”

The Vendidad enjoins the taking of bájs on occasions of passing Reciting Baj before urine (*baul*) and motion (*ghayat*, lit. end, extremity). One must stand three paces (*gám*) from answering calls of nature. before the place necessary for the purpose, recite an Ahunvar ² and remain quiet. The place must be clean and dry ³, free from water, moisture, or decomposing matter or of such matter of which one must be afraid (*hárásad*, from *hárásidán*, to fear, dread). Then the person (after answering the call), may clean the

pidháná mdrámár, i.e., the difficulty of getting food and the difficulty of getting drink. The word *mdrámár* here is now taken in the sense of quarrel, from *marjun* (مَرْجُون) to strike.

1 Ma'oudi (Barbier de Meynard III, p. 108) says of this custom of taking Baj, that it came into operation from the time of king Kayomars. *Vide my “ History of the Peshdadian Dynasty of Persia,”* p. 45

2 The translator adds that “ Guneh shekaste sad hazár bar ” (i.e., May sin be destroyed 1000 times) be recited before the Ahunvar Darab Hormazdyar's Revayat also omits these words.

3 One must bear in mind, that W.C. and arrangements like these were out of question in former times. People had extensive compounds at the back of their houses where they resorted to for the purpose. Hence modern phrases چوپانی ور (i.e., to go out into the yard), چوپنی ور (i.e., to go out for a stroll among trees, the phrase used by the translator), پارکنی ور (i.e., to go at the back of the compound.)

parts with a piece of clod (*kalukhi*) got out of clay.¹ Then coming back three paces from the place where the call is answered, the person must lay or finish the Bâj. This consists of the recital of three Ashem Vohus, two humatanâms,² three bukhshathrô,³ four Ahunvars, Ahunem vairîm,⁴ Yenghehe hatam and another Ashem Vohu. Then he may perform the *pddyâb* purification. The author then gives the meaning of one of the above prayer formulæ, *viz.*, the humatanâm.

This bâj shall also be recited after cohabitation (*sohbat*, *vide* above p. 28), so that one's religious and worldly desires may be fulfilled. The reward of the recital of this bâj in the next world is worth one *tanâfur* in weight.

Do not place your bare foot on the ground. Asfandârmad
 Not to walk bare- Ameshâspand trembles if one does so. Never
 footed. be without shoes. Walking with even one bare
 foot is sinful. The result of the sin is that the milk of cattle, cow
 and camel, dries up and the responsibility of that lies upon one who
 walks bare-footed. "O Darab Pâlan ! Be aware. Do not go bare-
 footed. Do this work cautiously."

1 This served in olden times the purpose of sanitary papers. It is even now used by Parsi priests and the initiates for priesthood (Nâvars) during the process of passing through the Bareshnûm purification. The piece of clod is now spoken of as *khuru ze* (*khuru ze*, excrement) It is so called because it is used in cleaning the part of the body soiled by excrement. The priestly phrase is *khuru ze*, i.e., to do the *khuru*. In cities like Bombay, where there are no open places to resort to, and where water closets are provided, in order to provide this dry system of cleaning, at times, cart-loads of these clods of earth are provided to the temples from fields out of the city. In the Dar-i-Meher at Naossari, even now, there are no water closets, but an enclosed open space is provided where clods of earth are brought in from outside. There, priests—even those not in the Bareshnûm—use such clods of earth after passing water to dry the wet parts. This custom is observed even by the Mohmedans I saw it at Kashmir.

2 Yasna H4 XXXV, 2

3 Ibid 5

4 Yasna XVII 1 and XXVII.

The paring of nails. If you want to pare off your nails, do so in the following order :

1. At first, pare the nails of the finger which is before the smallest (*pish-i-keh*).
2. Then, the one before the largest (*pish-i-meh*)
3. After that, the smallest.
4. Then, the largest.
5. In the end, the middle finger (*angushth-i-wasatt* *وَسَطٌ*).¹

Cut the nails with a sharp knife and keep separately those of the hands and those of the feet. Recite an Ahunvar and then cut them. Then place them on a piece of paper. Have separate pieces for the nails of the hand and for those of the feet. Then take these to the place where you want to bury them. Dig the ground four fingers, to such an extent, that wind may not seize them (i.e., blow them off). Then recite the Sarosh Bâj from the beginning upto the words, "tanûm pâitâ" (Av. Ahunem vairim tanûm pâitê"). Then say three or six or nine Ahunvars. During the recital, draw three lines (*khatt*) round it. Then you may recite the "patet marghê" ² so that you yourself may be separate from those who are crooked and lost (كُرْكَسْت). Then finish the bâj. Then throw dust over the nails from over the lines. Then fill up the whole thing (i.e., the small pit of four fingers) with dust. If one cuts the nails and throws them away and does not observe the above ritual, then lice (*sepas*) are created out of these and they spread misfortune (*shûmî*). Insects ³ are produced thereby in grain and make him sinful. When you dispose off hair in this

1 Counting from the thumb, which may be taken as number one, the order, in which the finger-nails are asked to be paired off, seems to be as follows. 4th, 2nd, 5th, 3rd, and 1st.

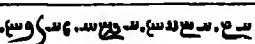
2 *Vide* my paper on "Two Iranian Incantations for burying hair and nails" (Journal of the Anthropological Society of Bombay, Vol. VIII, pp. 557-72 *Vide* my Anthropological Papers, Part I, pp. 349-354). The incantation here referred to is that of *مَعْلُومَةِ مَعْلُومَةِ* in the above paper

3 *Khardstar* for *kharfastar*. The word *sepas* is Avesta *سَبَسْ*, a louse (Vend. XVI, 3).

way, then in that case recite "at akhyā ashā Mazdā".¹

(The author then gives some religious and worldly (*Din va dunid*) admonitions on the authority of some Some religious writings of the Dasturs in the Pahlavi² and admonitions Indian (Hindi) languages. He gives from the Pazend of these, a rendering in Persian verse. He asks the reader of his versified admonitions to bless him and asks for correction (*tas hih* ) in any faults and defects that he may see in the writing. The admonitions are as follows —)

Keep your intentions (*nayat*) always pure. Be fearless in speaking the truth. Have your actions good. Pass a holy (*asho*) life. Avoid evil thoughts, evil words and evil actions. Act righteously and acknowledge what is right. Abstain from the magic and sorcery of the wicked. Be cautious and acknowledge the Mazdayasnān religion. Act with complete good-mindedness (*bundeh minashna*). Get what you want with gentleness (*halmi*). Obtain property or wealth honestly, such an acquisition will last long. Speak truth before kings and rulers. Be courteous with, and speak sweetly to, friends. Abstain from back-biting (*ghamāzi*), anger and ambition, jealousy (*varūn*) and revenge. Commit no sin for shame, so that you will be giving protection (*pané*)³ to yourself against the *dv*. Avoid worry and grief, so that, from that may result goodness to you (*neki-at*). To look others with contempt means pride (*avar manashni*). Do not deprive others of their goods. Do not look with an evil eye towards the wife of another person. Always be industrious. Out of all, that you earn, set aside a share (for charity) in the name of God and the virtuous (*behān*). Avoid rivalry with a revengeful person. Do not have the company of back-biters. Follow the right path, not the wrong path (*bi-rdh*). Do not join in matrimonial alliance with mean and evil-doers, otherwise you

1 Av  Vede my Anthropological Papers, Part I, p. 343.

2 This chapter is a free rendering of the Benediction of Marriage, commonly known as *Āshirwād* and specially known as the Pahlavi *Paiwand-nāmeh*.

3 *Pand* for *panéh*.

will have had progeny. Do not co-operate with mis-informers. Behave well with your enemies ; assnredly (*zinhár*) conceal your weakness from them Behave well with friends, in a way as if you two were the kernel (*maghz*) of one nut-shell. Do not fight with mad men ; otherwise, the wise would take you to be senseless. Speak well-thought (*pukhté*) words and avoid careless speaking before the wise and before an assembly. Act according to what you have spoken before a king or a governor. Be more illustrious than your father by your good actions and deeds. Never do any harm to your mother, and this act (behaviour) will lead you to heaven Let your habit be always righteous and keep your soul innocent through truthfulness Be always friendly to your wife, children and brothers, and treat them like your life. Be always good-hearted and good-natured, so that no one may deceive you and you may be fearless. Praise Holy God and Holy Zoroaster.

I have given these admonitions from the Pahlavi. Those who will remain ignorant will meet with disgrace. Every admonition is like an unique pearl from which the hearer enjoys pleasure and joy. The man who has no wisdom is miserable. A self-willed man (*khûd zan*) becomes distressed and helpless. A man who has no children is, as it were, nameless in life. Ill-valued and less-valued is that man who has no money on his waist (i.e., has not saved any money for bad times) That man is the dullest of all, who has nobody, who is without anybody (*bi-knâ*) (to help him). The worst of all is that wicked (*râbâh*) man who has, in the end, his place in hell.

I will now speak of some other admonitions which may wash away the dirt (*ghabâr*) of ignorance from the Some further admonitions and advice. ignorant. Of one's possessions, health is the best A pious son is better than (your) piety.¹

O brother ! a cheerful face is better than wealth (*mâyê*) If you have a cheerful face, the whole world will be fraternal to you. In the revolution of time (*advâr* from *daor*), the protection (or help) of your own business is good for you. Consider (lit. count) yourself

¹ اَشْهَدُ لِلْ for *ashdî*, or, perhaps it is used for اَشْهَدُ لِلْ اَشَّهَدُ لِلْ *ashâh*, sword-belt, i.e. one's son is a better protector than his sword

good in being friendly (*sharih*) with the virtuous, and hostile to the wicked (*bad zan*, lit. striker of the wicked). In the collection of goods (*anbdr*), righteousness is best. Consider your good soul as your friend. In all deeds, proper deeds (*dadistdn*) are good. So have perfect good thoughts and truth. To be without any fear (as the result of good innocent life) is the best work in this world. "Oh Darab, son of Pâlun Faredun ! Now say whatever is in the Pahlavi. Whatever you do not understand, give up. Whatever you do understand, give in this book."

These admonitions were in Pahlavi¹ by Dastur Âdarbâd. He had no son. So, he prayed to God and had a son, whom he named Zarthust. When he came to age, he gave him these admonitions :—

Think of righteousness and never think of sin. Do not be insolent before a king or an elder. What is not good (*pasandideh*) for you, shall not be good for others. Be agreeable (*yakdn*) to your friends and your masters. Entrust your body to humility (*a'ayâs*) and submissiveness, but do not entrust it to others (*i.e.*, be submissive but not slavish). Avoid the wrathful and the revengeful. Depend upon God and take Him as your friend. He is a good friend who looks to your benefit. Do not tell your secrets to women. Do not tell to others secrets which will not please them. Educate your wife, children and relatives, so that² you may never be overtaken with grief (*tumâr*). Do not give in charity on improper occasions (*bi-valkt*), but give on proper occasions, and this will bring you gladness. Do not express your grief before everybody because that will lower you in esteem (lit. your water *âb*, *i.e.*, respect will go away). Do not be confiding to the mis-informed, and friendly with the wrathful. Do no business with the ambitious. Do not be a partaker of the same board³ with the rich. Do not eat

1 This is a reference to the Pahlavi *Pand-nâmeh* of Âdarbâd Mârespand.

2 ~~is~~ miswritten for *as*

3 ~~gâbâ~~ *ham-khwâñ*, *i.e.*, the same table. What is meant is : "Do not eat with them." It is the Persian rendering of the Pahlavi : "Levatman kabed khâsteh gabrâ ham-khurashnâ al yahvânia (*Pand-nâmeh*, s. 21).

with the drunkard (*mastuk*), so that your body may not be reeling like a spindle (*dūk*). Do not borrow from, or lend to, a mean person, otherwise he will always send a person to your door to ask for the money lent. Do not be friendly with the evil-eyed and evil-minded. Do not show your riches to a jealous person. Consult well-informed people. In punishing others, do not wish to be harmful. Do not consult persons who are highway robbers (*rdh zan*). Love the wise. Sit in the company of the wise and prudent. Do not expect any good from the shameless. Do not swear, rightly or wrongly. Be a lover of, and affectionate to, the woman to whom you are first married. If you have riches, be charitable, especially to the religious (*dīnī*), because the reward will be twofold. Do not harm others. Be charitable in proportion to your riches. When the poor come begging to your door, do not deceive them (e.g., by saying, 'come to-morrow or the day after'). Do not borrow from persons other than your relatives. Be friendly to modest women, and appreciate their worth more than your life. Give to the wise your modest daughters, because the progeny will be good. It is like putting seeds in a good soil which can give various fruits. Whatever you speak, speak with truthfulness. If you want a wife, have a modest woman, whose knowledge can be useful to instruct children. Give or take (in marriage) such women. Do not give to the pious any cause to be distressed by your jokes (*bāzī*). Give no quarters to the disobedient and guilty. Send your boy to school when he is seven years old, so that his eyes and heart may be brightened by education, and his heart may be gladdened like a garden. Speak lowly, because even walls have ears. Be sweet in your speech and honest in your thoughts. There is a word which it is better to say, and there is a word which it is better not to say. The word, which may better be said, is that of religion and virtue. The word, which need not be uttered, is that of lie and deceit. Act honestly as long as you live. Be afraid of hell and beware of it. If you are insolent with every body for every thing, you thereby poison the branch of every tree. Be a follower of good commandments and

have a good share in return. Be faultless and thereby free from fear. Be thankful to God by practising virtue. Be afraid of *Dvrs.* Be one (*yagān*, i.e., friendly with all), so that you may be renowned (*āfrigān*, Pahl. *vīfrigān*, Pand-nāmeh, s. 74) and famous (*zāher*) Be wise, so that you may have many friends. Oh you, who live a good life (*hu-zivashna*) ! be cheerful and be honest. Have good faith and good works and be pious. Always ask your own soul (about its deeds) and you will be heavenly Turn towards God and you will go to paradise. Do not speak (evil) of other women , this is sinful. Do not find fault with others, but cultivate your own virtue. Do not entertain anger and revenge ; otherwise you will destroy yourself If you have much wealth, do not be proud of that wealth which is like a stranger (*bu-gāneh*), because it may go away any day. Do not be proud of (the acquisitions of) this world, which is transitory . there is evil in such a pride It is the mean who are proud. Riches are like a bird, which is somewhat (*lakhti*) flying from one tree to another . they do not remain permanently at one place. In the same way, wealth also flies from hand to hand Virtue and generosity only will last long Do not sit in the company of evil-minded persons In the assembly of the great and good, select a lower place, so that nobody may ask you to leave the higher place , nay, perhaps he will ask you to have a higher seat. If you are intelligent, you will be taken to be a lion, even if you sit in a lower place. If you are like a wall (i.e., without intelligence like a dead wall), you will not be recognized, even if you sit in the place of the president (*sadr*). Be obedient to your parents and hear their orders As long as one's parents are living (*zivad*), he will have to fear from none. Respect your teacher (*ustād*) also. If you do not wish to be abused, do not abuse others. Never speak a lie which will bring you grief and darkness. Be an early riser. Be aware of an enemy who is like a serpent which does not forget to take revenge, if hurt, even after 100 years. Always praise and pray to God. Never curse, or show want of respect to, the head of your village or town (*dahyōpad*), who looks after all the people. Wisdom is the best of all blessings. If you possess gardens (*gār* miswritten for *gār*,

margh or *marghat*) and property, wealth and cattle, they all may pass away from you, but not your wisdom, which will add to your pleasure and lessen your grief. Endeavour to grasp wisdom. Avoid evil acts which lead to hell. Keep away your hands and feet from unworthy acts which will keep away the reward of your good acts. If one digs a pit for others, he himself falls into it. All this advice I saw in Pahlavi and I have rendered that into verse. "O Darab Pālan, you write down all that is advisable."

Try to destroy noxious¹ creatures (*kharfastar*). That act will please the heavenly beings and will lead In the matter of killing the *kharfastars* to paradise. The five kinds of *kharfastars* which, being most noxious, most require to be killed, are 1 Frog (*vazagh*, P. 5); 2 Serpent and scorpion, 3 Fly; 4 Ant, 5 Mouse (*mush-e dusdpur*).² Do not spare yourself in this work (lit. do not make any profit, *sarjē*). When Ardāi Virāf went in the company of Sarosh and Ādar to see the other world, he found, that the place, where the souls of those who killed the *kharfastars* lived, was so pleasant that he himself liked to stay there. But the Ameshāspands remonstrated (*puzesh kardand*) and said, that his time of going and staying in paradise had not come as yet. Again, the king and others who had sent him were eagerly waiting for his return (*rāh binand*). They asked him to return and preach for the destruction of the *kharfastars*, because the creatures of God (*yān-e Yāzadi*) are saved by their destruction, and even the bodies of the creation of Satan are destroyed. "O Darab, the son of Pālan, the son of Faridun! You kill the *kharfastars* in all possible ways."

Have no doubts about religion and religious rituals. If you To entertain no doubts in the matter of good works and no scepticism in the matter of religion. get *yashts* and *yazashnas* recited, and then entertain doubts in your mind, that these ceremonies are only for the maintenance (*parvarash*) of Dasturs and Mobads, the meritoriousness

1 The translator adds of his own. જુદી જુદી જરણો જોનાની શરત મુજબ પોત્રા સાથે, ... , after the recital of their several incantations, according to religious instructions. For these nirangs, *vide* Ervad Edalji, K. Antia's Persian Texts, pp. 190, 193 and 194.

2 Thieving mouse

of the recitals is lost and you get no reward in the future world. Good religious works done with doubts count for nothing and are not registered in the book of Meher Dâvar. The meritousness of such works, instead of being credited to his account, is credited in the treasury (*gany*) of God, and out of that so credited in God's treasury, that man is doubly rewarded who does works of righteousness without entertaining any doubts. One who proposes to get performed such religious acts (of Yazashna, Vendidad, etc.), according to his means (*maqdâr*) by a particular Dastur, must first of all look for a pious, religious, good, virtuous priest, who knows to recite the Avesta well without any error (*ghalt*), who is free from lies and falsehoods, and who has brightness (*farâghâr*) in his face, and understands Pazend and Zend, and who is liked by all laymen, and, having selected him, he should entrust to him the performance of the religious rites. This will bring him all good in the next world. But, if he entrusts the work to one without ascertaining all his above requirements, and then entertains doubts and regrets, whether the priest may have performed the work well or not, then, he is in no way recompensed in the next world. So let doubts have no room in the performance of religious deeds.

When one is on the point of death, the demon Ustagwad (Av Astô-vîdhôtu¹) comes to take away his life, Funeral Ceremonies whereby Ahriman gains strength (*sâr*). There is after Death. a good deal of distress at the time of the separation of the soul from the body. Only the dying person knows what it is. Do you not know what cry of complaint (*shor*) you give out, when you lose one tooth from the midst of others? The demon Ustagwad causes a good deal of trouble (*sakhti*) to the soul of the dying man and makes his body all cold (*bard*).² The dying soul at times, becomes intelligent (*khabardar*) and at times, dull (*bi-khabar*). This depends upon its thoughts about its righteous acts and sins. It thinks at the time, of its past good deeds and

¹ Vend. IV 49, V 8, 9. *Vide* my Dictionary of Avestaic Proper Names for this name

² The translator takes the word for "stone" "Bard" in the Kirmâanian dialect means stone (Steingass)

past sins. The thought of the former makes it intelligent and that of the latter, dull.

When one is on the last point of death, he must be bathed. He must be washed from the top-most hair of the head to the nail of the feet, at first with *ab-i zar* (cow's urine) and then with water. This shall be done with the proper observation of *bâj* and *kusti*. Then a *Patet* shall be recited and then one *Ashem Vohu*. If the dying person himself says the *Patet* and repents of his faults, the reward of that in the next world is incalculably great. If his past deeds are such as would lead him to hell, the last *Patet* recited by himself lets him go to *Hamasta-gehân* instead of to hell. If they are worthy of *Hamasta-gehân*, they help him to go to paradise. If they are worthy of paradise, they lead him to the higher paradise,—the *Garothmân* which is the seat of *Ohrmazd* and the *Ameshâspands*. The soul passes to heaven, and there arises, as it were, a wall between him and hell, so that he may not even see from a distance the punishments suffered in hell. Thus, there is a great advantage in the recital of the *Patet* at the last moment¹ (*naza'a*). If the dying person himself cannot recite the *Patet* and *Ashem* out of helplessness, his or her children or relatives shall recite them loudly, so that the dying person can hear the recital.

Then they shall make a bed² (*bistar*) on ground and dig a piece of ground in a corner of the house.³ Then two persons shall hold a *parwand* and recite the *Srosh-bâj* till the word *Ashahê*, and perform the *sagdîd* (lit. show a dog). Then they shall place the body at a place, round which *kashas* (i.e., furrows) shall be drawn. They shall then put on, on the corpse, *panâm* (*padân, paith-dâna*) and *kusti*. They shall then put on the shroud (*kafan*) over the body. All the parts of the body shall be

1 At present, the old custom has degenerated. Soon after death they wash the dead body and priests recite the *Patet* on behalf of the dying man. *Vide my "Religious Ceremonies and Customs of the Parsees,"* p. 52.

2 The bed, according to present practice, consists of a clean linen sheet.

3 Thus is still the practice in some mafussil towns. In Bombay, it is replaced by the use of stone slabs.

and was prepared to give her life for carrying out his orders.¹ Her work will serve as a prayer.

When a man or woman reaches the age of fourteen², his or her first duty is the invocation (Yasht) of Sarosh, because the recital of his (i.e., Sarosh's) Yazashna and Vendidad in honour of Sroasha (hush). Unless one gets the Yazashna and Vendidad in honour of Sarosh recited, no other works done by him would be efficacious in meritoriousness. The angel Sarosh, if he is invoked as above, gets the invocation registered in the book (of Judgment) before Meher Dâvar (the Judge). The author then thus addresses himself : " Oh Dârâb, the son of Dastur Pahlan ! You describe from the very bottom (or beginning) the weight (*vazn* or value) of these acts of righteousness." He then gives the following as the worth, or value in weight, of the performance of the different liturgical ceremonies :—The meritoriousness of the celebration of one Yazashna is worth 1000 tanâfnrs and it counts in his favour in all exactness.³ A tanafnr is equal to 15 *sers* in weight. The celebration of a Visparad is worth 10000 tanâfurs and that of the Vendidad one lac⁴ tanâfnrs.⁵ The value of every Bâj or Âfringân is one tanafnr.

1 Thus, an obedient good cheerful wife attending to her domestic duties as a good wife and mother is exempted from the necessary prayers of Nyâshes and Yashts. In her case, as it were, Work is Worship, " Laborare est orare ". The fulfilment of household duties serves the purpose of worship.

2 Here the number 14 is spoken as it were in round numbers. The translator very properly speaks in bracket as 14 years and 3 months. In such matters, the age is counted from the time of conception. So considering the 9 months of the child's being in the womb of the mother, the age is 15, which according to the Vendidad, was considered to be the age of maturity.

3 *gostu mu ba mu* · Lit. hair by hair. Mu means "hair, exactness."

4 The value in weight seems to have been estimated in proportion to the length of the liturgical service. The Visparad includes the Yazashna, and the Vendidad includes both.

5 The celebration of the liturgical services in honour of Sarosh is generally spoken of as " Sarosh ".

The next thing to be observed on coming to the age of maturity is, that one should take the Bareshnûm for the salvation of his soul. He will be then free from the impurities relating to menstruation ¹. One who does not go through the Bareshnûm purification is got hold of by the demons, and his soul stinks like a dead body. The holy Farohars and the Ameshrûspands cannot ² come towards him on account of the stink. He is not even judged properly on the Judgment-day and he lives in sorrow or distress (*hasrat*). If one cannot take the Bareshnûm himself, on account of any pain or sickness or wound,³ he may ask a Mobad or Dastur to take it on his behalf. That will serve the purpose, as if he himself had taken the Bareshnûm.

A Behdin (Zoroastrian) shall become Naozud ⁵ (Nâvar). Naozud, or Navar This will add to his power and authority and Getikharid ¹ (گتکھارید). He may have performed a thousand meritorious deeds, but, if he has, through forgetfulness (*nasyâd*), not gone through *naozudi*, they would count for nothing and he will not go to Heaven (*garosmân*). If he has not means (*mâye*) enough for *naozudi*, then, being helpless, he may celebrate a Getikharid The meritoriousness of both is the

1 What seems to have been meant is thus. A person is asked to keep himself away from women in their menses. Perhaps, inadvertently, he has, in spite of all possible care, come into contact with women in this state. The Bareshnûm purification is expected to purify him from such pollution. The translator goes one step or rather a number of steps further. Even if a man has taken all possible care to keep himself away from such women, he may have, when in the womb of the mother, caught pollution. So the Bareshnûm purification is necessary.

2 توان for توان. Tâv or tavân is used in a word like tâvast توانست, i.e. he is able (Steingass).

3 وی, یا (and or ya) and گش, wound

4 For an account of these two ceremonies, *vide* my 'Religious Ceremonies and Customs of the Parsees', pp 199 and 433

5 In Persia the initiation ceremony of priesthood is still spoken of as Naozud. In India, the word is used for initiation of children into the Zoroastrian fold.

same.¹ The meritoriousness of the observance of these two ceremonies gets increased two-fold (*do-chandān*) every year. His soul is carried by the Ameshāspands thrice across the (Chinvat) Bridge to paradise and he is shown his (future) place there. He is then brought back by the heavenly beings (*nūnōdān*) to the earth with all delight and joy (جذب).

These religious works grow in meritoriousness like a tree, which, with daily growth, has an increase of fruits. His good

¹ This view contradicts the above view which says that Naozudi is more important than Getikharid. Again, the wording of the author is not clear. He first speaks of *becoming a naozud* (نور زدن) in the second line of the subject, then a little later on (l. 8) speaks of *making a naozud* (naozud kardeh). It seems that, at first, the idea was, that one, even a layman, himself should go through the ceremony of naozudi. Then latterly, in the case of those who cannot go through the ceremony, which is a long one, lasting for nearly a month, it was enjoined that he may get somebody else to go through it on his behalf on being paid for it. This has led to the custom of laymen getting sons of priests pass through the ceremony on their behalf. These new-fledged priests are now spoken of as the Nāvars or Herbads (Herbad, Ervad, Av *uethrapaiti*) of the laymen. For example, most of the present Dasturs or High-priests are the Herbads of rich laymen. The father or guardians of the boys who are made Herbads are paid by the laymen sums varying from Rs 200 or 300 to Rs 2,000 or more, with, at times, suits of clothes and shawls. In some cases, gifts of money and of clothing and shawls are given to the Herbads on the occasion of their marriages. Even their wives are given some presents. In some cases, these Herbad priests latterly become the family-priests of their patrons and of their sons and grandsons. The above referred to custom, that one himself should be naozud, or Nāvar or Herbad, has its relic in the modern practice among priestly families, to see that their sons go through the initiation of Nāvarhood, even when they are not intended for the priestly profession. For example, the rich Tata brothers had gone through the ceremony. As recently as a year ago, a Parsee Judge of the High Court of Bombay who belongs to the priestly class and who himself had become a Nāvar or Herbad, got his son pass through the initiation, though he has intended the son for another profession. The initiation is held to be good for the future of the boy intellectually and morally.

If the sons or grandsons in succession of a father of the priestly class are not initiated for three generations, then the successors lose the privilege of being considered as belonging to the priestly classes.

actions follow him to the next world, and all the Ameshâspands and holy Farohars and pious souls welcome him on the Chinvad bridge. The virgins of paradise (*hurðn*)¹ also welcome him. Bahaman (Ameshâspand) holds him by the hand and takes him to Garosmân. Bahman gives him a cup of Midyozarem² to be drunk. This greasy drink makes him forget the miseries of this world. He is cheerful till the day of resurrection. If one has not performed Naozud and Getikhārid in this world, then, in the next world, every other soul turns away his face from him and he remains distressed (*mabtalâ*) till the last day. It is incumbent upon one who is rich, that he should perform the Getikhārid every year. The performance of the Geti-kharid carries high position and advantage (*sarfa*).

If a person is inclined (*rdgheb*) towards, and has performed, these ceremonies, and has unwittingly done some evil acts, then the Minoyân, i.e. the Spiritual heavenly beings, censure him, and punish him, at first, at the Chinvad bridge for these misdeeds, but, in the end, the Ameshâspands take him to Heaven. You yourself take care of your own soul and do not count upon your wife and children as caring for your soul.³ They shall have to take care of their own souls. So, do not harm (i.e. throw responsibility upon) others for sake of yourself. If you feel itching (*kharesh*) on your back, you will have to get rid of it by scratching your back with your own hand. He who does a meritorious act himself in his life-time, increases it two-

1 This is an allusion to the statements in the Avesta and Pahlavi books that virtuous souls are welcomed in Heaven by their own *kerdârs*, the sum total of their good deeds, in the form of handsome maidens.

2 This is an allusion to Hadokht Nask II, 18 (Westergaard, Yt Fragment XXII, 18) where it is said that a pious soul is given in Heaven, Zaremaya raoghna i.e., the oil or butter of Spring. The Pahl rendering of it is Zaremâyâ-mishgâh, wherein mishgâh is the rendering of Av. raoghna. The Pers. rendering mudhyâ-zarem is not a correct rendering.

3 روان خویشرا به خویش عم خور رن و فر رهان را عمدخوار مشمر
What is meant is this: Do yourself personally religious or meritorious acts and ceremonies. Do not depend upon your wife and children that they will do these on your death for the merit of your soul.

fold every year. The meritoriousness does in no way increase after death. Whatever is done by one himself in his life-time is recognized after death. "Oh Dârâb; you try your best in this direction, because such a righteousness will secure for you a place in Heaven." 1

It is incumbent on every male and female to perform the Zindeh-ravân. The ceremony makes one's soul Zindeh-ravân living or alert for the future (ravân zindeh humand az behr-i aqabâ). For this, they may get performed the Yâzashna in honour of Sarosh with Bâj and Afringân. That must be done for three days. In the Ushahen gâh of the third night, four bâjs in honour of 1. Râm, 2. Rashna-Astâd, 3. Sarosh and 4. Ardâfarôhar shall be recited.² During the recital of the fourth Baj, *viz* that of Ardâfarosh, fruit, wine and a suit of clothes shall be offered. The clothes must be of fine, handsome white cotton and of superior quality. The fine set of clothes would add to the dignity of his soul in the midst of other souls in the next world. An inferior quality would put the soul to shame in the midst of other well-clad souls. In this world, a well-clad man is respected. The case of the other world (*ân jehân*) is like that of this world (*in jehân*). This suit of clothes

1 The last lines of this subject (ll 28-33) give a beautiful advice, saying, as it were, that a Man is the Architect of his own fortune in the next world.

2 *Vide* my " Religious Ceremonies and Customs of the Parsecs ", pp 444-45. The translator, in a foot-note, gives the object to be this. Suppose, by some mishap one dies under circumstances when his funeral ceremonies cannot be performed (*e.g.*, one dies at sea or in a desert), then, the Zindeh-ravân ceremonies, which are almost all the same as funeral ceremonies, may serve the purpose of his funeral ceremonies. An alternative explanation is given, that the Zindeh-ravân may make one's soul alive (zindeh) after death in the next world. The Text does not name the Vendidâd in the recitals of the ceremony, but, the translator adds it in brackets in his translation as if its recital also was necessary.

3 This injunction differs from the modern practice, wherein the order of the four bâjs differs a little. *Vide* my " Religious Ceremonies and Customs ", p. 84. Our author forms the bâjs of Rashna and Astâd into one.

should be given as a pious gift (*ashó-dád*) to a Mobad or a Dastur.¹ That *zindeh-raván* is well-done, in which, both, money (*zar*) and a suit of clothes are given to the Herbad. Thereafter, religious ceremonies of *Yazashna* and *Bâj* shall be performed on the fourth and the tenth day and on the month-day of the whole year. During the year, these suits of clothes shall be consecrated, whether by the rich (lit. one who can afford) (*dast-ras*), or by the poor (*lang-ahvâl*). The first suit shall be consecrated on (the dawn of) the night of, *i.e.* preceding, the fourth day and it shall be given to a Dastur or Mobad. The second suit shall be consecrated with *Darún* on the *Sironzeh*, *i.e.* the 30th day; and the third, on the anniversary-day. *Myazd* and *Âfringân* and *Darun* shall also be consecrated according to one's means (*maqâdîr*). That adds two-fold to the efficacy of the ceremony. The meritoriousness of the performance of this ceremony, as written by *Meher Dâvar* (in his book), is worth 70000 *tanâvul*². The ceremony is incumbent on all, whether a layman or a Dastur or Mobad, whether male or female. If one dies on a journey, where his

1 The present practice is that it is given as a gift to the family priest. Other Dasturs or Mobads that are present at the *Oothamna* ceremony on the third day after death are given pieces of white linen cloth of the size of a *sudreh* or sacred shirt. The suit of clothes is known as *Siav*. Our author's statement that the quality of the suit of clothes, is connected with the position of the soul in the next world seems to be opposed to the original spirit.

The custom of getting one's funeral ceremonies performed in his life-time has a parallel in the case of Charles I of Spain (Charles V of Germany) who got all his funeral ceremonies performed in his life-time, allowing himself to be carried, as in a funeral, to a tomb, with the last funeral prayers (*Vide my શાન્તિમાન લિખાન Part I, p 115*)

2 Another form of *tanâfur* તાનાફ �can be read as *tanâfur* and *tanâvohal* (*tanâvul*). It is Av. *tanu paretu*, a sin which prevents a person (lit. body *tanu*) from crossing the (Chinvat) bridge (Av. *peretu*, Pahl. *pûhr*, Jy. Lat. *pous*, Fr. *pont*, Ger. *brücke*, Eng. *bridge*). Thus sin is next to the *margarzân* sin. The translator adds in a bracket, that, if, in addition to what is said above by Dastur Pahlani, one also gets recited six *Vendîdâds*, the meritoriousness comes to six lacs *tanâfurs*.

Sarosh and Siâv (Saâb)¹ i.e his funeral ceremonies cannot be performed, then, if he has, in his life-time, got his Zîndeh-ravân ceremonies performed, that ceremony would serve the purpose of the funeral ceremonies. On his death, the angel Sarosh (in whose honour the funeral ceremonies are performed) comes to his help like a sympathiser and relative and the Panj-i-veh (i.e. the angels presiding on the five Gatha days) present before (Mehei) Dâvar, at the Chinvad bridge, the suit of clothes which the man had got consecrated in his life-time. If he has not performed the Zîndeh-ravân, the angel Sarosh would not come to his help on his death in the journey and his soul would feel distressed. The Zîndeh-ravân is obligatory even on a poor man (*dârvîsh*) during his life. The rich may get it performed every year. But the meritoriousness in the case of the rich who perform it every year and the poor who perform it only once in life-time is equal and same "Oh Dârâb, you perform the Zîndeh-ravân (lit be friendly to it) and you will get two-fold the reward "

The author says in the beginning of this subject, that he renders **The observances for women in their monthly courses** the subject into verse from the writing in prose in Pahlavi, Zend and Pazend. The observances enjoined to be observed by a woman are the following :

1. No sooner that she suspects herself (to be in her menses), she must remove from her body her usual dress (and put on another).
2. Then, she must sit in a sequestered place, away from water, fire and a pious man and his requisites for *padyâb* (az mard-i asho ham *padyâb*ash), away from (i.e. so as not to see) the moon, sun and sky, mountains, stars and trees. She commits a sin if she sees them.
3. While eating, she must put on her hand a piece of old cloth (*gârak* i.e. rag), eat with a spoon, with caution (*ihzâb*). She must drink very carefully and not let a drop of water fall on her body. The careless fall of a drop brings on her one tanâfur of sin.

1 Arab. *غچ* a robe, garment. Here it is meant for Siâv.

4. She must observe all these things for the period of three to nine days, as required.

5. Then, she must bathe in a careful way (*tartib*) with *nirang* and water, so that the pollution of the menses may be removed; otherwise she would be committing a sin.

6. In the matter of the observance of the above regulations for the menses, she may have committed a wrongful act or sin, not intentionally, but unintentionally. So, after the bath and purification, she must recite a *Patet* or prayer of repentance. When the Prophet asked God about the atonements (*tojash*) of sins in connection with the observation of menses, God referred him to a book (*nask*) called "Dvâzdeh Hamâشت" ¹ If (as referred to in the book), a woman performs the *Homâ Yasht*, all her faults in connection with the observance of the rules of menses are pardoned. She may herself say the *Homâ Yasht* or ask a *Dastur* or priest to do so.²

When Sikandar (Alexander) became the King of Persia, and when he burnt all the books, this book of Dvâzdeh Hamâشت also was destroyed. So all the *Dasturs*, met in a conference, and, in place of

1 Lit "Twelve joint or continuous Yashts or prayers." *Homast* is a short form of *Hamâ Yasht* *Ide* my "Religious Ceremonies", p. 432

2 One thing is noteworthy in what is said in the *Farzîjat Nameh*. It is, that, in the first instance, every person, whether male or female, should himself or herself say all necessary prayers whether those for repentance or further advancement, and it is only in case where one cannot do it himself or herself, that he or she may ask a priest to do so. One's own prayers are more efficacious than those said by a priest at his or her own desire. Irrespective of the question of the appropriateness or otherwise of some old injunctions in various matters, latterly, one's own prayers or solicitations to God for faults have given place to paid prayers and solicitations by priests. Hence it is, that a large number of priests has been required for such functions. We saw above, that irrespective of the question of their efficacy, the same is the case in the case of *Bareshnîm*, *Herbad*, *Geti-kharid*, as in the case of *Homâst* or *Hamâyasht*. Whatever recitals or ceremonies have to be recited or done, it is the parties themselves who are first asked to do so, but that injunction has altogether been lost sight of and priests are paid to do all these on behalf of the parties. In the case of the *Bareshnîm*, upto about 50 years ago, it was not rare to see persons, both male and female, themselves going through the ceremony. I myself remember two young boys of the laymen class go through the ceremony. But, now-a-days, when *Bareshnîms* are ever resorted to, the priests are paid to take *Bareshnîms* on behalf of other persons, both male and female.

وَنِيَاجا¹ so that they became blind. 2 Deafness which makes a man helpless (*bi-tūsh*, lit. without provisions, *tosha*), 3 Quarrel (*nā dshti*). Quarrel creates revenge in one's heart which, in its turn, produces uneasiness, and ruins a man and his family.

This detailed account of all (thirty) days is in Pahlavi and The detail of every day in Pahlavi. I turn it into (Persian) verse. There is in prose (*nasr*) another commentary (*tafsīr*), but there are doubts about it. It is not approved by wise men (to say) that *this* day is bad or unprofitable (*zabūn*) and *that* is profitable (i.e., the wise take all the days to be equal). "O Darab Palan, collect in this book what you think best, so that (all) the 30 days may be helpful to you, and God be pleased with you."

(Then follows an account of the characteristics of the Yazatas presiding over the thirty days, and of what men may do on each of these days.)

Roz Hormaz.—On this first day of the month, you may prepare an account of all your property, be pleased, have regard for Dasturs and Mobads, and put on new dress.

BAHMAN.—Do wise acts, visit the wise, consult friends, be friendly even towards enemies, and put on new good dress.

ARDIBEHESHT.—Go to a Fire-temple and seek for love (*dushārm*) for Dīn Yazad who is glorious (روشن).² Prepare (*serishān*, lit. to mix up) medicine³ and take it.

Āt SHEHRIVAR.—Be cheerful. Associate yourself with (سازمان) lit. to sew) chiefs, the great, the experienced. Pay the wages of the army, so that (in return) there may be plenty (*vafū*) of money with you. Pardon the sinful and the faulty. Give alms to the poor and relieve them from

1 *Wanyah*, وَنِيَاجا, languor.

2 Our text gives روشن! for روشن which is given by MNK. If we read, as it is in our text, the word is 'ārshin' the wild Marjoram, which, according to the Bundeheşh (XXVII), is the sacred flower of Ardibehesht.

3 This seems to be a reference to the Ardibehesht Yasht, wherein several kinds of physicians are spoken of. One of these is "Urvāra bağshaza, i.e., Doctor of Drugs".

oppression or trouble. Visit the great and the high.¹

ASPĀNDĀD—Seek for a wife for yourself and for others. Go to the house of your wife or let the wife come to your house. Cultivate land. Give in charity. Be truthful. These add to pleasure and lessen (*zadud*) grief. Build and decorate buildings.²

KHORDĀD.—Dig wells, have new cultivation, water trees, collect harvest. Whenever you have to inaugurate a new thing, do that on this day.

AMERDĀD.—Clean your body and your soul on this day. Examine (*zīl*, calculation, search) your granary. Improve waste land. Attend to trees, cultivation and meadows (*rāgh*).

DEPĀDAR.—Do all that is asked to be done. Pare your nails. Comb (*shānēh*) your hair.

ĀDAR.—Address yourself to Ādar Yazad. Ask for blessings from God. Be industrious. If there is any business to be transacted with great men (*buzargān*), let that be done on this day. Make new movements, whether at home or in journey. Cook as much less food as you can on this day. Place fragrance on fire.³

ABĀN.—Do all works relating to water, *e.g.*, building of fountains and bridges, watering (*jurdd*) barren country, preparing aqueducts (*kariz*) and canals, digging wells from the bottom (*tak*).

KHURSHED.—Commence difficult works on this day. Go travelling. Have cultivation and plant berries (*barāq*). Send children to school for the first time.

MORR (MĀH).—Praise the virtuous and study religion. Difficult works can be undertaken with ease on this

¹ All these advices are in view of the fact, that Sherivar presides over metal, money, sovereignty.

² All these are enjoined, because Spendārmad is a female deity, presiding over earth, whose fertility is compared with that of a woman that bears conception.

³ Paroos generally avoid on this day the roasting of dried fish, which emits bad smell.

JAY. Celebrate joyful occasions.

TIB.—Send children to school (*dabirastân*). Teach archery and arts of warfare on this day. Do all works relating to wells, streams, rivers and bridges. Cultivate ground. Clean your body and soul.

GOSH.—Purchase houses. Relieve distress. Do all works relating to cattle, to arms and cultivation. Have less of meat diet and live on milk diet. Adorn on this Gosh *roz* and on Aniran *roz*, the horns and the hoofs of cattle with various paints. Have dealings of sale (*gâr, hâr*) and purchase (*herâ, bâr*) of grapes and dates.

DEP MEHER.—Cut your nails and hair. Do works of art and learning. Go travelling.

MEHER.—Do works of courtesy and kindness. The inferiors may pay respects to the superiors, and the superiors may pardon the faults of the inferiors. Have sales and exchanges and transactions of commerce. Forget quarrel (*naza'a*) and revenge. Works for the protection of cities, countries and villages may be undertaken on this day.

SAROSH.—Seek works of art and learning and do works of art and literature (*dabiri*). Do acts of leadership, protection, justice and munificence (*bâzal*). If you have to fight, let it be on this day. Bathe and cut your nails and hair. Put on new dress. Write letters to friends.

RASHNA.—Do all righteous works. Never swear on this day.

FARVAR DIN—Do your duty towards the Holy Spirits. Celebrate Darun, Afringân, Myazd, Yazashna. Commemorate the dead with milk and wine. Seek friendship.

BERRAM.—Have on this day works of warfare, assembly, riding, arms and hunting. Present adornments (*pirâs* from *pairdastan*) to wife and children. Put on new dress (پیره موزد).

RAM.—Do all joyful acts, whether the joy is to be sought from one's wife or from food or from dress. Go to the

house of a Dastur or Mobad and ask his help.

GOÂD.—Deal with jewels (*guhar*). Repent of sins. Be partner with others. Do all good acts from which the angel of Wind can have further strength.

DEPDIN.—Perform new work of industry. Bring your wife to your house, so that, in time to come, she may give you a male offspring.

DIN.—Perform religious acts. Go to religious societies and assemblies. Adorn your children.

ARSHISANG.—Hear advices from the wise. Kill *kharfastars*. Arrange for marriage affairs with a house-lady or house-lord. Present adornments and dress to children. Give them dress (*lastarg*) and ornaments. Attend to the grievances of those who bear their grievances to you.

ÂSTAD.—Attend to those who are related with or dependent upon you (وَلِي). Give them wages and rewards. Punish the guilty. If you have to collect things, whether camels or cows or horse, do that on this day.

ÂSMÂN.—If you want to borrow or to lend, do that work on this day. Cut your nails or hair and wash. Do works relating to caravans. Go on long journeys. Enter into transactions about gold and silver.

JAMYÂD.—Decorate your house. Plant all kinds of trees and cultivate. Put into your treasury (*gany*) silver or gold. Take no medicines on this day.

MÂRESPAND.—Have medicine or remedies on this day. Show yourself to your wife so that intelligent children may be born. Have interviews with the great.

ANERÂN.—Think of a new work on this day, and, when profit results from that work, set apart a share for good charitable works.

DASTUR DARAB PAHLAN'S

KHOLASEH-I DIN

PREFACE (*sar-nâmeh*).¹ In the name of God. The Powerful,

Brilliant Shining God, by his power, created

Introduction. the heaven (*falaq*) and placed therein, spirits (*arvâh*) and angels. He gave life to men,

animals and birds, and made them move about (*kard dar sair*).² He brought about (lit., allotted, *kard masqûm*) existence out of non-existence (i.e., destruction ; lit., concealment ; *maktûm*). He can again bring about non-existence from existence. He makes evident what is concealed (*katm*). He created the universe during six times³ and arranged it (*muhyd*) at the proper time.

He made the sky revolve and decorated it with stars. He painted (*musauwar*) it and did not make it

Creation of the Sky.⁴ (the sky) like a round (*mudawar*) roof (*saqf*).

In the midst of the sky (i.e., under it), there are earth, water, air and fire. It has 12 constellations and 7 commanding planets. He created seven heavens. He entrusted the Moon to the first circle and placed it in the constellation of Cancer

1 MNK. (Meherjibhai Nowrojee Kutar's MS.) very properly heads this portion as *સરનામુદ્રા*, i.e., Preface. In this first portion, after naming God, the author, in His praise, describes the very first creation, viz., the heavens with the seven heavenly bodies and the twelve constellations. This description gives, as it were, interesting Iranian folk-lore about the movement of the heavenly bodies. The author follows the Bundeheish in several respects.

2 MNK. gives this line as *સરનામુદ્રા, કાર્દ દર સાઈર*. The line, as given in our text, presents a better and more correct reading.

3 This is a reference to the six *gâhambûrs*.

4 Neither our text, nor MNK., gives this heading, but here, the *Dibâch* can be properly said to end, and the subject proper to begin.

(*Panj-pd*). He placed Merenry ('*Utdrid*) in the second circle and settled for it two constellations—the Gemiui (*Jauzd*) and Virgo (*Sambalē*). Kuow clearly, that He placed this in a kiud of hidden (or spiritual, *minōi*) relationship. He allotted the third circle of heavens to Venus (*Zuhareh*) as a mansion (*māvā*) for its movement (lit., dance) and enjoyment. Its constellatious were Tanrus (*Saur*) aud Libra (*Maizdn*) In the fourth heaven was the place of the Suu who moved about in the constellation of Leo. In the fifth heaven was the mansion of Mars (Behrām). His constellatious were Aries and Scorpio. In the sixth heaven was Jupiter which moved in the coustonstallation of Saggitarius and Pisces. In the seventh heaveu, Saturn was unfortnnate (*manhūs*). He was imprisoned in the coustonstallations of Aquarius and Capricorn. Saturn is a perverse Satan amoug all the stars of these high (*naih*) mansions. In theft, uncleanliuess, deceit and fraud, this demon is a juggler ('*aiyāi*) aud a pick-pocket (*tardī*). He has been kept away on the seventh sphere, because he seeds forth all kiuds of calamities, evils, etc. These calamities, evils, etc., fall (from the seventh sphere) on the sixth, and from there, on the fifth ; and from there, on the fourth where the Sun is the master of the sphere (*idram*). They are destroyed (lit., burnt) there by the heat of the Sun and their burnt ashes fall on the sphere of Venns (*nāhid*, i.e., on the third sphere). From there, they fall helplessly (*bi-mu 'auwal*)¹ on the second and then on the first. From there, dust (or dirt) falls on the earth, and from its unlucky thiugs (*nahs*) prosperity turns into ruin (on the earth) and misfortunes come to men. Had its (Saturn's) place not been in the seventh sphere, it would have robbed (*rabūdē*, i.e., destroyed) the whole world. In the eighth heaven, one gets all the recompense of his deeds by the decrees (or orders, *ahkām*) of the aspect of heaven (*har'at*) and the support of the stars. All the mansions of the heaven (*mandzel*) move together with the heavens.

O Dārāb, son of Dastur Pālan ! speak out all the explanations of the science, as given in Pahlavi.²

1 *Mu'auwal*, a helper, a place of confidence. MNK. gives *Jāla*, *m'auul*, an effort. Thus, " without an effort ".

2 I give below the names of the constellations as given by the Farsiāt-

Look to the wonders of the workmanship (*san'at*) of the Artificer (*sani'*). He created the world like an egg. Land is the red (of the egg), and water the white. The sky is like its shell. You know this (*in tō ² daryāb*). When the sky was first created, He (God)

nāmeh and the Pahlavi Bundelesh. The first column nāmeh the heavenly bodies, moving in one or more constellations, according to the *Farziāt-nāmeh*.

The Twelve Constellations according to the Farziāt-nāmeh and the Bundelesh.

Names of the heavenly bodies moving in the constellations.	Farziāt-nāmeh	Bundelesh.	Astronomical names.
1 Mah (Moon)	1 Panj-pāyē	1 Kaljchang (P. کلچنگ)	1 Cancer the Crab
2 'Utarid (Mercury)	{ 2 Jauza (و چزر)	2 Do-patkar or Do-paikar (P. دو پتکار)	2 Gemini
3 Zuhareh (Venus)	{ 3 Sambalē (و سبله)	3 Khushak (P. خوشک)	3 Virgo the Virgin
4 Khurshed (Sun)	4 Saūr	4 Tora (P. تورا)	4 Taurus the Bull
5 Behrām (Mars)	5 Maizān	5 Tarāzuk (درارو)	5 Libra the Balance.
6 Barjis (Jupiter)	6 Shīr	6 Sher (شیر)	6 Leo the Lion
7 Kaiwān (Saturn)	7 Hamal (ه مل)	7 Varak (وراک)	7 Aries the Ram
	8 'Akrab (اکراب)	8 Gazdum (گزدم)	8 Scorpio the Scorpion
	9 Qaus	9 Nimāsp (P. نیم اسپ, lit., half-horse)	9 Sagittarius the Centaur
	10 Haut	10 Māhik (P. ماھیک)	10 Pisces the Fish
	11 Dalu (دالو)	11 Dul (P. دول)	11 Aquarius the Water-bearer
	12 Jadi	12 Nahāzik (P. نھا زک, he-goat which leads the flock.)	12 Capricorn the Goat

1 Our text omits the heading which is given by MNK. as درباد پیدا یافش دنیا و آدم.

2 MNK. gives 'do'. *Daryāb*, is also another form of *Daryāv* the sea. So, if we take this reading, it may mean, "These two (i.e., the land and water) form the sea."

showed in it all (His) workmanship. Then He created water and made it pure (*tahir*). Then, He created land, so that man can live upon it. When land began to move over water, He fixed it by the nail.¹ Having (thus) fixed the land, He created trees over it, perfect (*idmm*),² and of various colours and species—grain (*hab*) and corn by ass-loads over ass-loads.³ Then, He created the cow (*gâv*) and created animals⁴ out of it. Many good things result from this creation of the cow (*gâvyôddd*), especially these three things : When the cow devoted⁵ itself to the ground,⁶ twelve species of trees grew there. There are 55 species of eatable grain (*jûrdâyân*) for men.⁷ You will find a reference to it in (the chapter of) “*adâkhyâ ashâ Mazdâ*”.⁸ All the cattle were produced from the left side of the cow. When Kayomars died, there appeared cultivation from his right side.⁹ From the cow have come into existence, animals and men and

1 Read *mikh* for *mij*.

2 The word *tam* also means a few. Then it would mean “A few trees”.

3 *Kharwâr* is the measure of 100 Tabriz maunds.

4 MNK. gives *zâj-râj*, i.e., grazing (animals).

5 *Tan dâdan dar*, to devote one's self.

6 MNK. gives “*tan dâd bar pâ*”. The corresponding rhyme in the second line is “*zan jâi*”.

7 *Vide* the *Bundehesh*, chap XIV, 1, where it is said that, when the primeval ox passed away, there came out of it 55 species of grain and 12 species of medicinal plants (*vide* my *Gujarati Translation of the Bundehesh*, p. 49). According to the 27th chapter of the *Bundehesh*, animals and grain and plants proceeded from the primeval ox. The grains consisted of 55 species and medicinal plants of 12 species (*ibid.*, p. 121).

8 This is a reference to the sentence “*At akhyâ ashâ Mazdgo urvarao vakhshat*” etc in *Yasna*, Hâ 48, s 6, where it is said that “in the first creation of the world, Ahura Mazda grew vegetable, through Asha, for it (i.e., cattle) ”.

9 It is rather difficult to determine the meaning of the couplet which runs thus

گزین از جانب راست
په گزین از کجی و کاست

I think, we must take the word *گزین* or *جذب* understood before *گزین*. *Behesht-guzin* or *jinnal-guzin* is used for the dead. So, what is meant seems to be “when Kayomars became the chooser of the paradise, i.e., when he died”. Here, Kayomars is used for Avesta *Gaya-maretha*, wherein the word *Gaya* is cow. Perhaps the word *گزین* may be derived from *گز*, to pass away, to leave or quit (the world), i.e., to die. The second line also is difficult to understand as

corn and plants. Gayomard, with good thought, selected (i.e., gave birth to) man and made him smiling. He blew the holy soul into it. The first advantage that resulted to the world from him was, that pure metal (*ayôkhshush*)¹ was discovered. Kayomars discovered iron from the earth. He invented (*masnû'*) this workmanship (*san'at*) for the world. Three thousand years passed over the above state of affairs. Then crime (*tabâh-kâri*) appeared in the world and many took to (lit., became awake in, *gashtand sâhir*) wrong paths (*gum-râhi*).²

The cursed Ahriman came up from the bottom of the hell with his *Dîvs*, and, making holes³ (*surâkh*, i.e., creating defects) in the earth and the sky, raised a war against the spiritual heavenly beings. The latter defeated him and

it is I think the last word *kâst* (کاست) is *kâshît* (cultivation). What seems to have been meant—and we have the Bundelesh to support us in our interpretation—is, that on the death of the cow or the first representative of the living creation, there were produced trees and cultivation. I think the word *bikaj* is miswritten for some other word meaning vegetable (بیک). If we take the line as it is, *kaj* means crookedness or destruction and *kâst* means diminution. Then the meaning would be, that on the death of Kayomars, there appeared destruction and diminution. But, we learn from the Bundelesh, that what is meant is quite the converse.

1 Avesta *ayangh* (Sans अयस, Pers آیز, iron) and *khshâsta* (Pers. خشاست, washed, purified) from Av. *khshud*, Sans. ख्षुद्, Lat *cud-ece*, Pers. *shustan*, to moisten, to wash.

2 The writer of MNK. first copied the last seven couplets of our text beginning from دادار, and then struck them off saying in pencil ردا (i.e., is canoelled). I think this copyist is justified in cancelling, not all the seven couplets, but the last five, because we find them repeated further on (p. 49 of our text, last 5 couplets). I think the latter is their proper place. They are there properly applied to God (Dâdâr, last but 4 line, p. 49).

3 Cf. Bundelesh, Chapter III, 12, 13, where Ahriman is represented, on roz Oharmazd and mân Fravardin, as shattering the heaven (*demân shekast*. *Vide* my Bundelesh, p. 14) and as piercing the earth (*denman zamik shâft*. *Ibid.*)

4 MNK. gives a different heading which is

د ریاب خرابی گستردن از رعن بد زی

The subjects treated under this heading has been worked out from the last Chapter of the Bundelesh

threw him into hell. Three thousand thirty years passed in this state of affairs. Kayomars, on death, gave his dead body to the earth, just as Gāvyōdād had done before him.¹ His seed remained concealed in the earth and was watered by two angels. Neryosang kept and watched over two-thirds of it (the seed). Spendārmad had the remaining one-third, so that, it may remain undestroyed (*bi-agāft*²). The seed got purified (*pātideh*) by the heat of the sun. After a period of 15 years, a pair Mashi and Mashyāna arose out of that seed. They were named Hauwa (Eve) and Adam³ and they became the first parents of mankind. The time was free from any molestation from the *Dīvs*. They milked the milk of the cow and, turning to the north, poured (a little of) it there,⁴ because in that direction was the way of the *Dīvs*. Fifty years passed over this affair and they did not know each other as male or female.⁵ Then, after a time, the angels gave them knowledge of that fact and thereafter they entertained sexual desire (*zauq*). Then a pair was delivered, one being male and the other female. The male child was named Siāmak and the female Vashā as mentioned in Pahlavi characters.⁶

From Siāmak was born a pair, the male of which was named Frāvak and the female Farāk. From Frāvak were born seven pairs, from whom has descended the whole population of the world. The first pair was Hoshang and Gūjak. The Iranians have descended from them. The second pair was Tāz and Tāzik. The Dasht-i Tāziān (the Desert of the Tazis or Arabs, *i.e.*, the Arabian desert) was their place and the Tazis (Arabs) have descended from them. O wise man⁷! thus were descended from these seven pairs men of the seven regions. This account is given in Pahlavi⁸ and

1 *Cf.* Bundeheš Chap. XV

2 Lit., without blight. *ءَسْفَل*, blight.

3 Bundeheš, XV, 2, speaks of them as Matrō and Matrōyād which words are another form of Mashya and Māshyōi

4 *Cf.* Bundeheš, XV, 19

5 *Ibid.*, XV, 20.

6 Vasāk of the Bundeheš (Chap. XV, 25)

7 *Goharvar*, *ht.*, carrier of intelligence.

8 The Pahlavi Bundeheš (Chap. XV) is referred to.

I give this and other matters, agreeing (*dam-sâz*) with what is said there.¹

God had sent the Prophet from the family of Faridun. None was celebrated (*khanideh*) like him. His existence was a brilliance (*nûr*) created out of dust.³ I give his geneology (*insâb*). He was born of Pourushasp whose ancestry ran thus : Paitirasp-Hâêchâasp-Aurvadasp-Chakhshnûsh⁴-Paitirasp⁵ - Hardarshan⁶ - Hardâr - Aspitâm (spitâm) - Vidasht - Ajim (Azim) - Rajashna - Dûrânsarûn - Minocheher - Irach - Faridun.

Among these ancestors of Zoroaster, one was Minocheher, of whom enemies (*a'âd*) of religion were always afraid (lit., were burning). At one time, when the king, before whom the lion was as weak as an old fox, was under some anxiety as to how to be successful (*fîrouz*) in the war (*nâvârd*), which he was fighting against Tur and Selam, inspiration (*îlhâm*) from God came to him through the angel Asfan-dârmad. Before the time of this warlike (*sârîr*) king, feathered arrows were not in use (lit., arrows had no feathers, *parr*).

1 Here are repeated the 5 couplets referred to above (*vide* p. 65) which are given in p. 48, ll. 23-27

2 The geneology is based on Bundeheş, Chap. XXXII.

3 اَنْ كَلِبْنَ زَخَّشَنْوَسْ اَصَتْ *kâlîn zâkhsânnâs'âsat*.

Here the word *كَلِبْن*, *kâlîn*, may be taken as coming from *كَل*, *kâl*, i.e., all. The meaning may be - "All these come down from Chakhshnâsh." MNK. gives the word as *كَلْبُن*, *kulbun*, which may mean "the origin of all". MNK. gives the name as *كَلْبُنْ شَرْق* *kulbun shârq* which is wrong.

5 Miswritten as Patrasp. MNK. correctly gives it as Paitirasp. The Bundeheş (XXXII, 7) also gives similarly He is spoken of as "chosen of 5 horses" *gusideh panjasp*. The word *pary* is miswritten in our text. MNK. gives it correctly.

6 He is spoken of in our text as one whose works were of joy (*shâdd-kurashn*) MNK. gives *مَانِي كُوشَن*. We have no Persian word as *کوشن*. So, it may be taken for *کوشن* (*kashn*) which means "large, ample". Then, the sense would be something like : "He was much of Purity (*sâfi*) or Simplicity."

Asfandārmad inspired him from God and asked him to carry arrow and bow and to put a feather in the notch (*snūfīr*) of the arrow, so that when the arrow fled from the bow (*qaus*), it might go double the nsnal distance. Minocheher accepted the inspiration thanking God, and won the war.

Faridun, from whose son Irach, Minocheher was descended, had once crossed the river Arvand without a boat. He had captred the unholy magician (*sāhar*) Zohāk, who had ruled for 1000 years, and imprisoned him on Mount Demāvand. When God, the creator of the corporeal world, revealed to the world the *khshnūmans*¹ of the Amesħāsfands, he declared *khshnūmans* for only two mortals, *viz.*, (1) Faridun² who was entitled both as Mōbad and as the King, and (2) Zartusht, without whose *khshnūman* no *yazashna* can be performed³ and who had increasingly continued the worship of the one God for 10 years. When God had a conversation (*ham pursē*, lit., asking one another) with him, he informed him of everything (lit., seed, *kisht*) and made him enlightened (*kharəknāk*). He said to Zoroaster, that He first created the soul (*rūh*) of Zoroaster and showed it to Ganā-mino. Then, both the worlds were created, and then were created the angels with heaven and the skies. By virtue of the good fortune (*yamn*) of Zoroaster's soul, Space and Time (*zamīn* and *zamān*) were created. In one side of the balance (*palleh*), he placed both the worlds and every fundamental thing and superstructure (*kūn* va *makān*). In the other scale was placed the

1 Avesta *yaθsīmāt*, propitiation (Yasna, III, 1, LXVI, 1) from *khshnu*, Sans. ख्षु, to be pleased.

2 For the *khshnūman* of Faridun, *vide* the Nirangs bearing his name. *Vide* my paper on "Charms or Amulets for some diseases of the Eye" (Jour., Anthropological Society of Bombay, Vol. III, pp. 338-45. *Vide* my Anthropological Papers, Part I, p 48). *Vide* also my paper on "The Jashan-i-Burzigarī (Jour., Anthropological Society, Vol. V, pp. 398-405. *Vide* my above book, pp. 128-29).

3 For the *khshnūman* of Zoroaster, *vide* Yazashna IIa, III, 2. *Vide* K. R. Cama's पेगाभर अरो। जरशीरतन। जनमाराने। शेलवाल, 2nd ed., by T. D. Anklesaria, p. 344.

spirit of Zoroaster. When weighed (*sāyid*), the spirit of Zoroaster weighed more. God then made Zoroaster great in both the worlds. When Zoroaster heard God saying all this, he asked, whether he was created superior (*gerāmī*) to the six Ameshāsfands. God replied : "O my dear Prophet, promulgator of my religion (*dīn-bar*)! why superior ? Nay more. All ¹ the Ameshāsfands are delighted (*ndzend*) with thee." Then God gave Wisdom, called All-knowledge (Harvesp-Āgāhī), to Zoroaster in the form of a milk-like liquid (*āb*), not that kind of liquid (water) which you fetch from a well (*bēr*). He asked him to drink it. Zoroaster did so, and all secrets, from the bottom of the earth (*sārd*) up to the heavens, became known to him—all secrets whether amounting to the number of the sand of the sea, or the leaves of ² trees, or the drops of rain (*qatrāt-i matrāt* ³), raining pearls ; all secrets of the souls in heaven or hell, of the soul of Jamshed or of that great hero Kersāsp, who had, for his faults, fallen into the dark abyss of hell, coil under coil like ⁴ the snake.

Zoroaster, when he saw (from his above acquired power of knowing the secrets of others) the conditions of Jamshed, he had compassion on him, and, intervening before God, got him released.⁵ Thereupon, Jamshed stated his whole case of how God had at first favoured him and how Ahriman misled him and led him to egotism (*manī*).⁶ He then advised Zoroaster to be loyal to religion.

Zoroaster then saw before God (books of) the Avesta which were 21 in number, and in three divisions (*behr*). The first seven were on creation (*Afrinash*) and Zoroaster knew them by his vision (*bēnash*). The second seven were on medicine ⁷ and prognostications (*raml*). The third seven were on religious matters.

1 The word in our text is miswritten for *as*, *kul*, which we find in MNK

2 Reading *Barg-i ashjār*

3 *Matar*, rain.

4 *Pīchā pīch*, involved.

5 This is a reference to Jamshed's punishment for mispride.

6 MNK. has for the last word for the line *tabābat* instead of *tabayat* of our text. *Siflān* means " to make thick, firm, strong".

7 MNK. gives the correct word *tabābat* and not *tabayat*.

Then Zoroaster, learning all these, asked for immortality from God, so that the people of the world may take that as a proof (*burhān*) of his prophetship. God replied, that, if he liked, he could do it ; but, when he created Zoroaster, the cursed Ahriman had brought forth from hell a *div*, named Tur. So, God said, "if I make you immortal, he also would remain immortal.¹ Then, nobody would know of Resurrection. By his wounding you, your soul will attain heaven and he will go to hell." Thereupon, Zoroaster made obeisance and accepted the decree. When he was returning from this interview with God, he found his way blocked by *divs*, who tried to make him (Zoroaster) impatient (*nā-shakīb*). Therupon, Zoroaster recited Avesta with loud and sweet voice. Thereupon, the *divs* disappeared (*vidā*, lit., became lost).

When 50 years of the reign of Gushtāsp had passed, then Zoroaster descended from heaven to the earth, sitting on a splendid throne. He came down from the nine heavens (*neh aiwān*) to the palace of the king, which cleaved (*tarqād* or *tarkād*) and gave way to Zoroaster's throne, and then re-arranged (i.e., closed) itself as before. He came over, above the throne of the king, like the sun or moon from the sky. There were Jāmīsp and other courtiers before the king. Zoroaster came down from his throne and placed there the seed of the Cypress, and the Fire and the Avesta (books) which he had with him on his throne. Then, his throne immediately disappeared in the same way as the Pleiades disappear with the light of the day. The king was astonished at the miracle and invoked² the name of God. He then made inquiries from Zoroaster about his brilliant (*darakhshandeh*) throne and about himself. Zoroaster explained his message and said that he had come to open³ the path of religion for mankind. He blessed the king in the language of the Zeud-Avesta.⁴

1 The Pahlavi writing (Bahman Yasht, chap. II), which refers to this subject, makes the matter clear. God had decreed, that the death of Tur bark Tur should come at the hand of Zoroaster, who, while killing him, was himself to be killed (Vide my Lecture on Zoroaster in my *આર્થ્રોદીલી ધર્મ મુખ્યાં ભાષણે* અને વાર્ષિકો, Part I, pp. 131-152.)

2 Lit., called on tongue (*zafān*).

3 *Vd. samāddan*

4 This is a reference to the *Afrin-i Spitāmān Zarthusht*.

The king thereupon asked for more miracles in order to be convinced. Therenpon, Zoroaster produced before the king the fire, *Meher bar zin*, which he had brought from the heavens and the Cypress known as Kashmar¹ which was a holy spiritual plant. Then Zoroaster erected a mansion for the Fire *Meher bar zin*. He prepared a dome raised on four golden walls, painted with small palm trees (*saurhā*)² with the help of pointed (*nauk*) tools (*parkār*). There were the pictures of the ancient kings with maces, bows (*kauss*), quivers (*tarkash*) and arrows, and also pictures of distinguished heroes. When this edifice was finished, the sacred fire was installed therein, and they informed the whole world about the event. All came to worship and tried (*tokhshā budān*) to recite the Avesta. They prayed for the fulfilment of their desires and for penitence.³ The miracle in the matter of this fire was this, that it burnt without wood. By the grace (*fazl*) of the Beneficent Lord (*zil l'minn*), it remained brilliant without any sandalwood and incense (*hizm va bui*) and without any special care.⁴ It gave out no smoke. Then in its (Fire-temple's) courtyard (*sahn*), the noble cypress tree was planted and it flourished (*gash̄ pālādch*) in that age (*dad*). On its leaves was written . “ O King Gushtasp ! Accept this good religion.” The king was astonished at the miracle, and he, with others, accepted the religion ; and sorrow and grief⁵ were turned into quiet. Seven years after, the tree grew into a big tall tree, measuring, in height and breadth, forty⁶ cubits (*rash̄i*). The world was astonished at those (miraculous) proofs (*barāhun*) and they showered pearls on its top (*fārq*).

1 *Vide* my paper on “ Cashmere and the Ancient Persians ” (J B B R. A. S., Vol. XIX, pp. 287-48. *Vide* my Asiatic Papers, Part I, pp. 109-10).

2 MNK. has مهربانی

3 The word is باری. There is no word like that in Persian. It may be بارگی, *hayd*, penitence, or بیاری (or بیارگی, *hayānā*), astonished

4 *Tak va pu*, lit., run and search , hence, diligent inquiry (Steingass).

5 The word is اگزی, *agzī*, affliction

6 The first word for forty is چهل used for چهل

Then the Prophet lived in the (above) Fire-temple. He had three sons, each one of whom was a mine (*m'adan*) of grace and kindness. The eldest was Isadvâstar, who, on account of his learning (*az'ilm*), was a leader. The second was Khorshed-chehr and the third Úrvartûr. The first presided over the Âthornâns (priests) for 110 years; the second over the Artheshtârân (warriors), and the third over the Vâstryôs (agriculturists). He (the third) resided in Var-Jamkard.

I saw this matter in the Vendidad¹ and also heard it from Dastur Palan.²

In an interview with God, Zoroaster inquired, as to whom God Jamshed, as the first person to whom religion was taught by Ahura Mazda,³ had first taught the Mazdayasnân religion. God replied, that it was Jamshed who was taught Avesta, with a view, that he may found a school (*dabirastân*) or a theological academy (*aervadastân*) in the world. But Jamshed refused. He was pressed to accept, so that the world may have his good protection (*veh parvarashnêh*) and increase (*fardûshna*)⁴ and prosperity (*var-dushna*).⁵ Jamshed then offered to accept the work of spreading the religion, on condition, that God may be his helper (*dast-gîr*) and that, during his rule, there may be no trouble, no hot or cold winds, no death or calamity, no fraud, deceit or distress (*'andâ*). Then, God gave to Jamshed a gold-ornamented weapon, whereby he could rule well and promised him freedom from all trouble and mischief. When he got the honour (*tashrif*) of this promise from God, Jamshed became glad and went to the world, sure of being without any affliction (*dgift*). The world prospered under him to such an extent,

1 This is a reference to Chapter II, 43, where Ahura Mazda, in reply to Zoroaster, says, that Urvatadnar and Zoroaster were the priest and ruler of the Vara built by Jamshed. If we take, that the author refers to the *kisseh* (story) which follows, then the reference is to the beginning of the second chapter.

2 This couplet is a reference to, what we will see later on, the fact that Dastur Darab Pâlan had taken his early education before his father Pâhlan.

3 Our text has no heading here, but as the subject is a little different, I have separated it from the preceding part

4 Pahl. *fraddshnâh* ۴۰۰ ۴۰۰ ۴۰۰ (Av. *fradatha*)

5 Av. *Vareðatha*.

that even fathers did not object to carry out the orders of their sons, because all the sons were well-behaved and virtuous. Again, all (i.e., even the old) appeared young, as if they were 15 years of age. Then, with the help of an instrument (*avsur*) with holes (*surākhmand*), he (Jamshed) constructed a *var*, named Var-i Jamkard. In that *var*, there were the principal specimens (lit., seeds, *tokhm*) of cattle, men, birds, dogs, beasts of burden (*astur*), fire, and many other attractive (*dil-khush*) things. One of each of these things was kept in this *var*, so that, one day, when there may fall over the earth a calamity,¹ snow or ice,² and when pestilence (*vasba*)⁴ may overtake cattle and men and when nothing may remain in the world, then all these things may be procured from the *var* prepared by Jam(shed) and the world renovated. The *var* is under ground and is like human (*ādamin*)³ eyes. It is several *varsangs* on all sides, and there live in it respectable, immortal⁴ and holy men, who are loyal to religion and truthful. There is a long account (*tagrin*) of the Var-i Jamkard, but a short one (*juzr*) is given in this book. Thus, passed six hundred and sixteen years and seven and a half months. He (Jamshed) became, in this way, the king of the world and of religion, and became safe in the path of virtue and of religions-minded men.

When God described all this (above) matter to Zoroaster, the latter inquired of other matters. He inquired, as to what the religion of the Var-i Jamkard was. God said : " It was Mazdayasnān religion, the very religion which you (Zoroaster) have accepted now." In reply to another question, God said that Urvatatnar, the son of Zoroaster, was the head-priest of that *var*. This matter is abundantly (*fravān*) referred to in the Vendidad.⁵

Thus the religion of Zoroaster was observed with *khwān*⁶ and

• 1 'Sūz, lit., burning, inflammation, i.e., calamity. Perhaps the word may be taken for fire.

2 *āyakh*, miswritten *āyāk* in our text.

3 Unusual form. The usual form is *ādām*.

4 *Amaigand*. It is an obscure form.

5 The reference is to Chap. II, 43.

6 The stone slab on which the religious requisites of the ritual of *Yasna* are arranged.

ādusht.¹ Hoshidar, Hoshidar-mâh and Soshyôs² also will appear at their proper times from the generation (*pusht*) of the Prophet. They will make inquiries from God and will have (*i.e.*, compose) many *nasks* from each of the (previous) *nasks* and will present more proofs (of the truth of the Mazdayasnân religion). Hoshidar will remain 10 years in the presence of God and learn secrets. Hoshidar-Mâh will so remain for 20 years and Syosus (Soshyôs) for 30 years. There is no other religion like the Mazdayasnân in the world.³ May there be none in the world who has no faith in it. One who always recites Avesta has the desires of his soul fulfilled in the other world. May enemies (*uđvi*) like Arjâsp, of king Gushtasp, in whose reign Zoroaster brought the religion, go to hell. By his (Zoroaster's) wisdom, he (Gushtasp) became king of the world and of religion and became the Defender (*mu'zin*) of the Faith. The religion, which previous kings desired to have in their times, was (at last) sent in the time (*a'hd*) of Gushtasp, and Peshotan and Jâmâsp accepted it.

The Prophet died at the age of 77. The sinful Arjâsp had then invaded Irân. He killed many, and, among them, the Dasturs of the Fire-temple. Zartusht was killed at the hand of Tur. His soul went to heaven. Garothmân became his permanent⁴ residence. Zoroaster deprived Tur barâ Tur of his life by the recital of his *nirang*. Tur went to hell, his own original place. The day was Khorshed and month Dê. All the heavenly beings, including the Ameshâspands and the Farohars, welcomed him. The departed heroes and kings, all welcomed Zoroaster to the Paradise.

1 The stone slab on which the fire-vase stands in the above ritual. *Vide* my "Religious Customs and Ceremonies of the Parsis," pp. 273-74, 319.

2 These are the future apostles of the religion. *Vide* my "Dictionary of the Avestaic Proper Names" for these names

3 Cf. "Din-*i* ve h *Mazdayasnân* pa *haft-keshvar* *zamin* *ravâ* *zán* *bâd* (*Ajru-i Haft Ameshâspandân*, 17).

4 *Pashâm*, lit., opaque : or, we may read the word as *pu shám*, *i.e.*, in the evening, *i.e.*, he passed off in the evening—evening either of the day or of his life.

When a Mazdayasnān reaches the age of 15, he must immediately (*alā-al-hāl*) try to work in the path of religion and do his religious duties without entertaining any doubt or rancour (*kin*). He must always thank God and recite words of Zend at dawn ² (*pagāh*). He must, as much as possible, abstain from great and small sins. He must do every act according to the orders of the Dastur. He may perform acts of goodness and avoid those of evil. He must act in this world like wind (which purifies by its movement).³ He who acts accordingly has Humata, Hukhta and Hvarshta as his helpmates. His soul will go to Paradise near the throne of Zoroaster. "O God ! open such a place for me. O Darab Palan ! you act accordingly."

I now want to say some verses by the felicity of the magnanimity of my exalted teacher,⁴ who was famous in the community of the Mobads, who was a mine ⁵ of wisdom and sea of learning, who had the heart of an adept ⁶ and the wealth of mildness (*hilm*). The world drinks the water of learning up to the very throat from the circumambient ⁸ sea of his learning. He

1 The heading, as given in our text, is, "A Statement of Facts (*ruz-dād*) about Darab in connection with Palan his father" I give the heading as given by MNK. which gives it as دراب فرض بهد پیش . MNK. continues the subject for 11 couplets from the beginning and then gives another heading as دراب نصیحت کتاب This division is proper. The usual address by the author to himself in the 11th couplet supports this appropriate division of the subject by MNK

2 I am doubtful about my rendering. The second word may not be Zend but may be the aorist *zadan*. The fourth word may be *bi-geh*, as given by our text, or may be *pageh* (for *pagāh*, dawn), as I have taken it. The line can be variously read and translated The sense is not clear to me.

3 *Of. Vendidad*, where the southern winds are spoken of as purifying the creation.

4 *Vide* above. I have given the heading as given by MNK.

5 *i. e.*, by the mention of the auspicious name of my good teacher.

6 *ગુણ*, *lōn*, *Guj.* *વિનિ*.

7 *Naqdd* from *naqd*, cash, coinage, an expert in coinage, a prompt payer.

8 *لَهْبَد* is miswritten in our text of *لَهْبَد* circumambient,

is master of Zend, Persian, Pahlavi, astrology, science of prognostications, the Hindvi language, Pazend, the commentaries (*tafsir*) of the Avesta, the decrees of the celestial globe, and riddles (*mu'ammā*). In these times of the age (*dād*), learning is a gift.¹ He has introduced many religious practices and has revealed many mysteries. He has passed his whole life in the place of worship (*yazash-gāh*).² He recited Yazash during the day and Vendid³ during the night. From every city inhabited by Behdins, he is asked questions about the good (Mazdayasnān) religion. He has many persons as his disciples including the Mobads. The hearts (*galub*) of the envious are reproached by him. This beneficent (*al-na'mi*) helper (*wali*) of mine was Dastur Pālan, the son of Faridun. He was to me a father as well as a teacher, and was always pleased to see me. He was also a confidential friend (*rāz*, lit., a secret) of Dastur Manock. They were contemporary (*ham-sāl*) co-workers (*ham-kār*) and confident friends (*māhrām*). This Dastur Manock is an old intelligent man and is the pious son of Mehrnoush. He is descended from the pious Māhyār Rānā who was a great Dastur of the world.

Now, in short,⁴ when Dastur Palan gave me lessons of every kind, out of affection for a child, I spent my whole life in his presence and was busy with him in work in the *yazash-gāh*. Naosari is my place of residence. It is a holy place and a place of adoration (*sajud*). I have never gone out of this place of my residence and have followed no other profession except this (of officiating in the *yazashna-gāh*). But, by the will of God, I once happened to go to Surat and stayed there as the guest of Kans Baumān, who was a generous and famous man, esteemed by all. He was a fortunate virtuous man, descended from holy religious-minded Mobads. He was devoted to the Mazdayasnān religion. One day, as I was sitting with him and his friends and children, conversation turned upon the subjects of religion and prose and poetry. Then, Jamshed

1 درین ایام داد عالم داد ام. This line can be variously explained.

2 *Yazash*, an abbreviated form of *Yazashna*

3 Abbreviation of Vendidad

4 *Al-qāissa* which seems to have been miswritten here as *an-qāissa*.

Kāns, who was his (Kāns's) well-known son and who knew Zend and Persian well, and who was, as it were, a tree in the garden of wisdom, at first read the meaning (translation) of the Yazashna which had not come to light before. He read in such a beautiful way the Zend with its interpretation about what God had explained to Zoroaster, that all the Behdins who heard him became thankful (*shākir*) to him.

By the good fortune of my father and by the order of God, I finished this beautiful ¹ subject (lit. speech) on *roz* Khordad, *mdh* Shehrivar, year 1059 of Yazdazard Shehryar, the greatest and the best of kings. I finished this (writing) by the grace of God and gave it the name of "Kholāsəh-i Din-i veh". I hope that those whose see (*ndzirān*) this writing, will look with an eye of indulgence at its faults and will correct them and will send their good wishes to the immortal soul of Darab bin Pālan.²

The Meanings of the Hundred Names of God. The great God has the following hundred names:—

1. يزد Yazad. Worthy of being sanctified.
2. هرuestار Harvesp-tavān. Omnipotent.
3. هرuestاگه Harvesp-āgāh. Omniscient.
4. هرuestخدا Harvesp-khuda. Master of all.
5. ابدی Abdeh,³ Without beginning.
6. ای انجام Avi-anjām. Without end.
7. بنیتم Bun-i-Satih.⁴ The Origin of Creation.

1 *Taghz* نجف miswritten in our text for *naghz* نغز.

2 The subject seems to be a little disconnected on the surface, but what is meant is this: Our author had taken his early education from his father who was a friend of Dastur Manock of Naosari. After this early education, he once happened to go to Surat as the guest of Mobad Kāus Bahman. When there, Kāus's learned son Jamshed, inspired him by his reading and version of the Avesta. So, this book of Kholāsəh-i Din was the result of the early education from his father and of the inspiration from Jamshed of Surat. I will refer to the above passage in my account of the life of Darab.

3 Arab. ابدی, *abādī*, eternal

4 Avesta آنچه, *ət̄i*,

8. فراخشتن Frâkhshtan-teh.¹ The Promoter of the end.

9. معچ Chamagh.² The Noblest of the Noble. He has three-fold ³ rank on account of his greatness (*buzorgi*). None is more exalted than He. He is thrice superior to the noblest of his followers.⁴

10. پرچهتاره Parchéhtareh⁵ The Exalted in everything (*dar hamé chiz bartar*). Constant use (*ward*) of this name is pleasant. It is proper that they call him "the great" (*buzorgwâd*).

11. تومه افیچه Tomê-afichê. The Pure God is holy, whole throughout (*yak-guné*). Nothing is concealed in him.

12. ابروند Abarvand.⁷ The above-all. No thing (*shi*) can reach His skirt ; not even a small thing (*pashkéz*) can be attached to him.

13. پروند Parvandâ.⁸ The One to whom all are attached. He is around (*pairamûn*) all things. As a small piece

1 MNK. gives فراخشتن Kîvasjî Edalji Kanga gives Frâkhtanteh کیواسجن. بخانه ایشانه (کیواسجن). The rendering of our text is مهار کردن کیوسن بخانه, i.e., He opened all ends with it. The line may be differently rendered. The name seems to mean the Increaser (*frâkhtan*) of end (*teh*)

2 The word معچ seems to be a mistake for مکمک, *chamak*, influence, pomp, dignity.

3 *Siwâmîn* lit., third

4 Reading عالم for عالم. Cf. Nemasê tê Ahura Mazda, thrishchit parô anyâsh dâmâna (Khorshed Nyâish)

5 Perhaps from Av. شیوه, بُر, to be exalted and P. طور (Guj. દરેશ), manner ; of exalted manner. The word *buzorgwâd*, used later on in explaining the word, justifies the above meaning.

6 Read تومه as given by MNK. Kanga gives *Tum-afik* (توم افیک آتیسما آتیس) The name, as it is, does not suggest any clear meaning. No Persian word explains it. Can it be *Tum-awîzeh*, an inverted arrangement of words for *awîzeh-tum*, i.e., the most holy

7 Perhaps, Av. آفراز, further, upper, and Pers. اویز, possessed of

8 Perhaps, Av. آفراز and آفراز, loved, befriended.

of wood (*chubak*)¹ connects other (wooden) things, so he connects all.

14. اَنْ اَيَّافَ An-ayâf.² The Unapproachable (or the Incomprehensible). Nothing can approach him. The world has become love-mad (*shabdâ*) in desiring³ Him.

15. هَمَّ اَيَّافَ Hamâ-ayâf. The All-Approachable (or the All-Comprehending). He understands (lit., obtains) everything that is secret. Everybody who seeks association with him fulfils his desire. Whoever entertains Him in his heart⁴ and recognises Him finds no crooked path before himself.

16. گُیرا Gairâ.⁵ The Capturer. He can keep the whole world with Himself, so that, it (i.e., the world) may not be caught, in the end, in the snare of the Opponent (*Patyâr*, i.e., Abriman) in hell.

17. مَوْلَى Achem.⁶ The one without a cause. There is no cause for His coming into Existence. The tongue of "When" and "How" and "In what manner" is no way current (lit., long) in His case.

18. چَمَنَ Chamnâ⁷ The Explainer. He proclaims the

¹ چونک seems to have been used here for a wooden clasp or peg. The interpretation is not clear.

² The word seems to be اَنْ اَيَّافَ, lit., not obtainable Av ۱۰, negative, and P. اَيَّافَ.

³ The words seems to be *hanyâ* from Avesta ۱۰, کن, to love.

⁴ The line runs اَنْ اَيَّافَ اَوْرَدَ دَلَّ. MNK gives دَلَّ in place of اَوْرَدَ. Kanga also takes the words as اَوْرَدَ آدار and takes it as the 16th name and gives its meaning as سُلْطَانٌ سُلْطَانٌ. رَأْتَ اَنْ رَأْتَ, i.e., the most straight, the most truthful.

⁵ گُیرا *gird*, one who holds or is held firmly (Steingass)

⁶ The word مَوْلَى in our text is miswritten for مَوْلَى which we find miswritten in MNK as مَوْلَى. Kanga properly reads it as مَوْلَى, *a-chem*. The first 'a' is the Avesta and Pahlavi 'a' ۱۰ for negative Pahl *chim*, cause.

⁷ Kanga gives the meaning as سَبَبَةَ سَبَبَةَ, i.e., Cause of Causes. This word also can be derived, like the preceding word, from Pahl *chun*.

meaning of everything. He creates everything according to the rule. The whole world knows his generosity (*mauhrl*).

19. سفنا Safnâ. ¹ The Creator of both the worlds.
20. افزای Afzâ. The Increaser (*zrádat-kunandeh*).
21. نشای Nâshâ. ² The Moderate (*a'atad'ah*). He is one who cuts off as well as creates (*borandeh va kunandeh*).
22. پرور Parvarâ. The Nourisher.
23. یانه Yâné. ³ The Guardian. He is the guardian of men, birds and animals.
24. آینه آینه Â'yîn âyîne. The Unchangeable, lit., the Mirror (*dyineh*) of usages (*dyin*). If you wish to continue in future, know Him. How much so ever ages pass away, He never turns away from his nature (*zdt*, ⁴ ایا).
25. آن آینه An-âyîna. The not-to-be-mirrored.⁴ Nothing can reflect his figure. He does not resemble anything.
26. خوشیدت Kharushidtûm.⁵ The Wide-awaker (lit., the crier aloud). He is never desirous of rest, but himself gives rest to others (by keeping a watchful eye upon them)

¹ Kanga correctly connects it with Av. *θ̄w̄yā* (Yt, I, 8), the Increaser.

² MNK. gives نشای The word is originally perhaps Arab *nasj*, *n'as*, leaning from side to side, i.e., preserving an equilibrium

³ Perhaps from Av. *az̄w̄d*, آینه, gift.

⁴ Some of the names seem to form a pair—one positive and the other negative. In other words, the names seem to be contradictory on surface, but when one ponders over them they are not so. For example, God is, in one sense, the Comprehensive and in another, In-Comprehensive. He is, as it were, a mirror in whom you see the reflexion of everything, but he is one whose features cannot be properly reflected in his creation.

⁵ *Khrushidân*, to raise a loud cry.

27. مینوتوم Minotum The Most Spiritual. He is continuous in the unseen spiritual world.

28. وشن، Vâshnâ.¹ The Implored. He is known in the heavens and on the earth.

29. هرuestون Harvastûn.² The All in All. The Existence of both the worlds continues from him.

30. هوسپس Hu-sepûs. The Worthy to be thanked. All keep their connection with him by their gratitude (*shokr*).

31. هریمید، Har-yamid.³ The Hope of all. The whole world has hopes (*umid*) from him.

32. هر دیک فره Har nik fareh.⁴ The cause of every good thing. The meaning is the Creator or God of gods.

33. بیش ترنا Bish-tarnâ.⁵ The Smiter of Evil. It means one who removes (*dd̄/a*) pain (*dzâr*) from us.

1 Av. هشاد (هشاد + هشاد) to speak to call to assistance. Kanga gives the name as *Vâshnâ* (*Vâshnâ*) and gives the meaning as سخن و خایر، Omnipresent

2 Pahl هرuestون، harvest, which is a variant of هرuestون، harvest (Av. هریمید، هریمید، Pers. هریمید، هریمید، all) all. Kanga gives *Harvestûn*.

3 Miswritten for همایش، Kanga reads it as همایش، تامان آندازه همایش، i.e., All good nature So, he takes the second part of the word as همایش "praiseworthy qualities" But MNK. gives the word as همایش، where همایش, *hamid*, means "a fault" which will not do here I think the word 'umid' همایش gives the proper reading

4 Kanga gives the meaning تامان همایش همایش مهربان، i.e., All good auspicious glory. Thus, he seems to take *fareh* to be P. فره، dignity, grandeur, power, but in that case, the explanation *khudîwand-i-khudayân* given in our text does not suit. So, we may take the word to be Pahl همایش equivalent to Av. همایش، *taish*, Increase (Vide Hoshang-Haug Virâf Glossary, p. 99). It is better to take the word as Pers. همایش، meaning "Cause, Reason". So, the name would mean the Cause or Creator of every good thing.

5 Av. همایش، *taish*, San. تیش and همایش *taurv*, توره، Lat. *torquere*, Fr. *torturer*, to torment, to break It seems to be a rendering of Av. *Tbaish-taurevant*, the Smiter of evil.

34. تارونیش Taronish.¹ The Breaker or Destroyer (of evil). He suppresses ('az̄z) vileness (zulm) by his anger. That man is a brute (*haqwān*) who does not implore him with zeal (*shauq*) and has no desire (*zaug*) for Him in his heart.²

35. اتوشک Anûshak.³ The Immortal. He is one who makes souls immortal (*bâqî*)

36. مرشك The Farashk.⁴ Promoter (from beginning to end). If one, himself, begins his work, He (God) finishes (helps him to finish) well the work.

37. پروانہ Pazvandahad.⁴ The Giver of good qualities (*khal* pl. of *khlaslat*).

38. خوار مرحوم Khvâfar.⁶ The Merciful (رحمت کننده).⁷

39. افکھشیا Afakhshia.⁷ The Forgiver. The name means kind, good and forgiver (*bâkhshâdyashgar*).

1 Av. **କୁଳି**, **କୁଳି**, one who smites, or breaks. Perhaps, the word was miswritten for **କୁରୁତିଶ** the *nukta* below having been placed above by mistake. In that case, it would be a rendering of Av. **କୁରୁତିଶ-କୁଳି**, **କୁଳି**, *kaura-tibæsha*, the destroyer of evil.

2 *i.e.*, a good man must implore God from the inmost of his heart, and God, when so implored, will remove his misfortunes. I am not sure of my rendering

3 Pahl گَرْمَنْ, Av. گَرْمَنْ, deathless, an negative and *aoshangha* P. گَرْمَنْ, death

4 Perhaps, from Av. ~~ωλωγ-τηγ-το~~, one who renovates, one who promotes.

5 Perhaps, Av. **விவர, விவாத**, one who brings about an increase. Or perhaps, Pers. **விவரி, விவாதி**, intelligent, wise, inquisitive.

6 Perhaps, Av. **𐎼**, Pers. **خوب**, good, and **𐎼**, to bless, Lit., giver of good blessings, or, **خوب** and **خوب** *af*, to reach; one who reaches us well for help.

7 I read the name partly as Kanga has given it. He gives it as અખશદારાયેના, મેહરાયાન બણણાય. I think it is somewhat same as " *uvakhshadar* " in the *Doā nām retayushkui* 5. Cf. ૧ અખશદાર, i.e., pardoner The name, as given in our text, is not clear. MNK gives કંગા | in which ં the fourth letter of our word seems to have been omitted by mistake.

40. ابرزا Abarzâ¹ The Pardoner (*âmarzandeh*).

41. استو Astu. The Unpraisable.² He is one who cannot be (sufficiently) praised (*سُورَدَةَ نَمْ شُوَه*).

42. رخوه Rakhuh.³ The Restful. The meaning is “ rich (*mustaghñi*) in repose ”.

43. ورود Varûn.⁴ The one who keeps off ruin (*tabâkhâ*).

44. افريفت A-farîsté.⁵ The Undeceiving He never deceives anybody.

45. نه فریفتم Ne-farîfté⁶ The Never-to-be deceived. He who tries to deceive him, is himself deceived and loses his way.

46. ادوي Advi.⁷ The Inquirer after all. His work is this, that He makes inquiry after the condition of everybody.

47. کامرد Kâm-rad. The Master of Desires,⁸ i.e., One who has control over his desires. His desire is always for righteousness.

1 I cannot trace the derivation of the word Can it be in any way connected with P. *अमर्तुः*, *amṛta*, granting pardon, or, it may be ‘*amurza*’ where *म* is miswritten for *म*.

2 Kanga takes the word to be *ا-تُّهُل*, *atuh*, one who can never be tired (ا-سُرِيَّا تُهُل اَلَّا نَمْ يَخْ تَهُل), but the meaning as explained by the text does not support this rendering.

3 Arab. رخوه, *rakhuh*, relaxed.

4 Perhaps, Av. *ا-فَرِیْفَت*, cover So, One who covers or protects one from ruin.

5 The past-participle form of the word is rather perplexing. Kanga gives the name as A-farefah *ا-فَرِیْفَه*, *نَمْ دَهَنَار*

6 Kanga gives the name as Be-farefah *بِ-فَرِیْفَه*, “ *نَمْ دَهَنَار* ” He compares the above and this name with the names A-davish and Vi-davish of Ahura-Mazda Yasht, s. 14

7 I think, this is the Adhavi of Ahurmazd Yasht, 14, where the word means “the Undeceiving”. In Sarosh Hâdokht (Yt., XI, 2), we read of an undecceiving, i.e., sincere prayer “*nemôd-adhvîm*”. The signification seems to be, that, when well prayed, the prayer is accepted by God who inquires after the condition of the worshipper.

8 Kanga gives, as its corresponding name of Ahurmazd Yasht (s. 13), the name *ا-هُرْمَذَه-دَهَنَار*.

48. فرمان کام Farmân-kâm. The One who gives Orders according to His desires. He puts forth whatever are His desires.
49. ایخ-تان Aikh-tan.¹ The Only one, i.e., The Matchless. He is one who cannot be copied (*bi-nashk*),² who is without an equal or match.³
50. افرموش A-farmûsh (*a-fardmush*) The Unforgetful. He is a great ruler who is never forgetful of the prosperity of his creation.
51. حمارنا Hamârna.⁴ The Calculator. He orders an abstract of account⁵ to be taken for the righteous and sinful acts of men.
52. سنایہ Senâyah.⁶ The (true) Recognizer or Appreciator, He, out of pure kindness, gives respect to one, who deserves respect in this impudent world ('Alam-i siturgi).⁷

¹ Pahl. **این**, Ayo-ian (read also khudo-ian), i.e., one body. The proper Persian form would be "yak tan" **یک تن**, which we find in the modern form **یک**. The first part of the word **این** is Pahl. **ای**, Sans. एक, Pers. **یک**.

2 *Naskh, copy*

3 *Bī-hanītā*, peerless.

4. Av. १-२८८ (from ११६) Pahl ११६-१८८, *hoskmordan*, २ श्वोरूप, Sans स्मर Lat *Me-mor*, in which the root *mar* is reduplicated.

۵ **مُعْمَلٌ** *muymal hisâb*, an abstract of account. We may take *muymalân* as the pl. of *muymal*, i.e., one who keeps a summary of accounts. In that case, here, the reference may be to Meher Dâvar. Or, we may take the word to be a form of **مُعْمَلٌ**, *muymal-an*, in brief, summarily.

6 This is the proper reading of the word, which is miswritten in our text. MNK. and Kanga give *Senṣya*. I think the first letter of the word should be **શ** and not **સ**; *sand* સંજ, commendation, applause, praise. The word *sand* with **સ** means "splendour, brightness" This word will not suit here. Kanga gives the meaning as પીણાણને લાયક, પીણાણકરતાર. The explanation as given by Dastur Darab Pahlan supports my above derivation.

7 *Suturg*, impudent, quarrelsome, rough. There is a word كش, *satur-kash*, greatness, but it will not suit here.

53. اَزْرَسْ A-tars. The Fearless. He is one who is not afraid of an enemy (*zaddi*). A (brave) man, in his fight with the enemy, entertains no fear, but (on the contrary), feels more courage and (strength of) body.

54. اَبِشْ A-bish¹ The Non-tormentor. He never injures anybody.

55. اَفْرَازْدَمْ Afrâzdum. The Exalter or the Increaser.² He creates, in every way, (new) art or work (*sina'at*) for his creatures.

56. هَمْ-چُنْ Ham-chun. The Always-the-same. He has a place or position round all things.

57. مِنْدَهْ-سَطَهْ-گَرْ Minô-sateh-gar.³ The Creator of the Spiritual World (*satih*).

58. اَمِينْدَهْ-گَرْ A-minô-gar. The Creator of the non-spiritual or physical world. He creates body (*kalbud*) and makes the soul non-existent.⁴

59. مِنْدَهْ-نَاجْ Minô-nahj.⁵ The Spiritual-mannered. He is the Creator of *kalbud*, i.e., physical body. Again., he has created all bodies differently.

1 Av. *tbaîsha*, Pahl. *bish* Kanga gives the meaning as دِمَ بِيَ اَمِينَهُ دِمَنَهُ, i.e., The un-harmed or un-injured, but the explanation as given by Darab Pahlavi does not admit of this passive rendering

2 Kanga says بَهْلَوَىَ بُلَىَ, i.e., the most exalted. But Darab Pahlavi's rendering does not admit of this passive form

3 Av. *gâs*, creation, world. In Pahlavi, it is read as *gâs*, *gasti*, also

4 This and the preceding names signify, that God is the Creator of both, the spiritual and the non-spiritual or corporeal world. Kanga renders these names as آَمِينَهُ دِمَ رَتَهُ دِمَ پَدَهُ كَرَنَاهُ (Creator of the universe in an unseen way), بَهْلَوَىَ بَهْلَوَىَ پَدَهُ كَرَنَاهُ (the most spiritual creator) But, both the names taken together, and the explanations of Darab Pahlavi, do not seem to support the rendering.

5 The meaning is doubtful. Our text gives نَاجْ, *nahkh*. MNK. gives نَاجْ, *nahkh*; but we have no such Persian words. So possibly نَاجْ is miswritten for نَاجْ. In that case *nahj* means "mode, manner, path". Kanga gives Mino-nahab (مِنَهُ نَاجَ, مِنَهُ نَاجَهُ كُوپَهَهُ, i.e., One concealed in the spiritual). He seems to take *nahb* from Pers. *nehuftan*, to conceal.

° 60. آدر باد گار **Àdarbâd-gar.** The Cooler of Heat, lit., one who makes (*i.e.*, turns fire or) heat into wind, *i.e.*, cools heat. Without this characteristic of God, *viz.*, that of *ddarbâd gar*, *i.e.*, of cooling the heat, thou wouldest not have found any comfort (in this world). He is the remover (*dâfâ*) of the signs ¹ (or impressions) of heat.

61. آذر نام گار **Àzar-nam-gar.** The Creator of the heat of moisture. He has created the Fire (heat) which exists in the atmosphere and which is called “ *Urvâzish* ”. With its help rain (*amâdr*) falls on this earth. A *qintâr* ² is of no value at all, compared to even one drop of it (rain).

62. باد آدر گار **Bâd-âdar-gar.** The Creator of (currents of) air from heat. At the time of burning (*ahtrâq*), if ³ or when they inquire, (they find arising) the vapour of smoke, which they call cloud (*abr*).

63. باد نام گار **Bâd namgar.** The Creator of the air (or vapour) of Moisture. He causes it to rain in winter. He creates this (rain) by his own act of creation (*san'a*).

64. باد گل گار **Bâd-gul-gar.**⁴ The Creator of the Atmosphere of Flowers. He creates in the spring fresh roses (*gul*), sweet basil (*râhân*), and green herbs (*sabzeh*).

65. باد گرد گار **Bâd-gird-tum.** The Creator of air and earth (*gird*). He brought into existence air and earth and gave, by means of these two, strength to both the worlds.

66. آدر کبریت دم **Àdar kabrit tum.** The Creator of the Fire from precious metals.⁵ He produces always (*ham-*

1 گار (which means anvil) seems to have been miswritten for گار *gâmat*, signs.

2 A *qintâr* is a weight of 40 ounces of gold.

3 *Ar* miswritten as *az* in our text. MNK. gives *ar* !.

4 Kanga reads the word 'gel' and takes it for گل, *e.*, clay or earth. But the explanation of Darab Pahlan shows that the word is *gul* not *gel*.

5 *Kabrit*, fine gold or silver.

wâr) fire from (precious) stones,¹—from gold, gem (*la'l*) and ruby (*yâqut*).

67. باد گرجای *Bâd-garjâi*. The Creator of the wind of Thunder,²—the wind, which blows in summer.

68. مُجَدِّدٌ *Ab-tum*³. One who creates most water. He creates clean water (*âb-i-sâf*).

69. گل آدر گر *Gil Âdar-gar*. The Creator of Fire from Earth (*gil*). This is another name of the Eternal God (*qaiyûm*). He burns (i.e., creates) fire from His earth.

70. گل واد گر *Gel vâdgar*. The Creator of rivers from the Earth. He brings forth the river⁴ of water from earth. From that comes out clean pure water.

71. گل نمگر *Gil namgar*. The Creator of Moisture from earth. Know that it (گل, i.e., نمک) is the yellow (*zard*) vault of heaven (*gard*).⁵

72. گوکر *Gar-gar*.⁶ The Architect. Be contented (*qd'na*) with this name. He is the Artificer (*sana'a*) of arts (*sana'ât*).

1 *Aljâr* رُجَار, stones MNK gives شجار, trees, which evidently is wrong.

2 گرجای. I think the word is *gar-âi* from Av. گار *gar*, a loud cry. Our Gujarati word કરુણાનાં for thunder comes from this word. The reference is to the rain falling with a thunderstorm. Kanga gives گار گار گار گار گار گار, i.e., the producer of wind everywhere. He takes گر *gar* for گر *har*.

3 *Ab-tum*, i.e. one who creates most water. I think the word *tum* may have been miswritten for *tokhm*. The meaning then would be: "The Origin or Creator of water."

4 Arab. وادی, *wâdi*, or وادی, *wad-i*, a river or river bed.

5 The explanation is unintelligible.

6 Pers. گر, a maker, a workman. Here, the word seems to have been re-duplicated to make it intensive to signify the Maker of makers or the Great Maker. Or, you may derive the name thus: *Gar* means both (a) "design, power" and (b) "a workman, a maker". So, the name may mean. "The Maker of designs," hence, the Architect.

73. گرو گر Gar-o-gar.¹ One who grants our desires. He is the Giver of desires and wishes.

74. گرا گر Garâgar.² The Creator. He is the Creator (*afmândeh*) of the human species (*mar*) of mankind (*insân*). He continues the work in every way.

75. گرا گر گر Gar-â-gar-gar.³ The Continuous Creator. (In His case,) there is no 'what' or 'when' or 'how many' He is the creator of man (*ins*) and cattle.

76. گرا گر! Agrâ-gar.⁴ The Creator of Essentials or Elements. He created essentials (*arkan*).⁵

77. اگرا گر گر Agrâ-gar-gar. The Creator of the Heavens.⁶ He is the Creator of the pillars (*arkân*) of the Heavens and of stars

78. ا گمân! A-gumân. The One for whom there is no doubt. He is one for whom there are less doubts (*bî shubha tar*).

1 I think the word may be read as *guru ga*, i.e., the Maker (ج) of inclination or desires گرو from *garâdun*. Steingass says of this word گرو گر "garugai", that it is "an attribute of God signifying who grants our desires".

2 The name can be explained thus: گر garâ means "a slave" (Steingass). So the name may mean "The Maker of slaves or humble beings". The word, 'slave' may be taken in the sense of باندہ, *bandeh*, an humble being, not necessarily a slave. Or, the *alif* in the middle can be taken in the sense of 'to' as in گر! گر! "From beginning to end". Thus, the name may mean: 'From architect to architect' or "From design to design". Thus, the name gives an idea of the continuity (گر گر) of creation, as said in the second line of the couplet.

3 The name can be explained as above. Creator (*gar*) of creation to creation, or, Creator of creator of creators.

4 Av. گر گر, Sans. अग्र, the head, the very beginning. Hence, the name means, the Creator of the very beginnings

5 *Arkan* means "component parts, fundamentals, essentials"

6 The name may be explained as "the creator (*gar*) of the design (*gar*) of the summit or top" (Av. *ugra*), i.e., the Heavens.

79. ازمان! Azmân The Times, i. e., The Ever-existing from time to time. Without (asking for any) proof (*bî-azmayash*), know him to be an alert, unsleeping Existence.²

80. اهست! A-mast. The Un-intoxicated. He is alert (*hushyâr*) and nobody can do Him any harm.

81. اشتران Fshu-tanâ.³ The One who increases. He is the protector. He always looks after the creation.

82. پادمان! Padmânî.⁴ The Moderate. Know him to be moderate (*m'atidal*). He has shown water and earth in agreeable (*muwafiq*) proportions.

83. پاک چیر! Pâk-chîr⁵ The Holy Victorious. He is powerful over the strong-handed (*zabar-dastân*).

84. فیروزگر! Firuzgar. The Victorious. By the daily use (*ward*) of this name, my head has been exalted to the height of Alwand (*ba Alwand*).⁶ He did his work

1 Pl of *zamân*, time. Or we may take it as Kanga reads it, *a-zamân* اے-ازمان, اے-امان. اے-امان. اے-امان. i.e., Time-less. In the end, the signification comes to be the same.

2 Pahl. *Akhwan* (Av. *ahu*). Lite, Existence. Perhaps one may like to take the word to be Persian *akhnân*, pl. of *akh*, brother, friend, companion and explain the name as, "one who is the most alert and unsleeping of companions". But as God is often spoken of as peerless this rendering does not seem to be proper.

3 Pahl. پاک from Av. *पात्र*, increase, and *पात्र*, Pah. ॥०, Sans. तत्, P. چار, body

4 Lit, one who observes limit, proportion (Pahl. ፩፭፻፭, Av. 𐏃𐏃𐏃𐏃, Sans. प्रतिशाल, P. ፩፭፻፭).

5 Pahl. ፩፭, *chîr*, powerful, victorious. Kanga omits this name

6 Alwand is a high mountain in the country of Hamadân. It is the *پیغمبر*, the Aurvant mountain of the Zamyâd Yasht (Y. XIX, 3). *Vide* my Dictionary of Avestaic Proper Names. The first line runs as *آن دیروزگر تام خود*. Kanga takes both the words *Phiruzgar* and *Khudawand* in this line as God's names.

with the hope of utility (or profit). What can be the end¹ of this, that (after, *i.e.*) from earth (*khâk*) he created the creatures ?

85. بِهِ فَرِيدٌ Be-âfrid.² The Well-created. It is the best of all names and means victorious. He inquired after those who are just ('adil-wâr). The wicked are afraid of him

86. اور مزدٌ Aurmazd. The All-knowing Lord. He is the Creator of both the worlds and the knower of secrets.

87. تَوَانٌ اَمْرِيْكَ Tawân³ abrin⁴ knhu. The Old Cloud-like Cloud. He is powerful in the work of creation. He created the world as he desired. Make (*i.e.*, consider) him like a Leader (or like one without a beginning or end (*qadîm*)⁵ and keep Him long before your eye, (*nigeh-dâr*). He brings into sight (*i.e.*, existence) one thing after (*dumbal*) another.

88. اَبْرِينْ تَوَانٌ Abrin nao tawân. The One, powerful like a new Cloud. He is powerful in the creation⁶ of creatures, to such an extent, that, if any one of the

1 *Farjâm*, Pahl. *فَرْجَم*, an end, a conclusion. Av *śīa* and *jam* (Sans जम्) to go.

2 For "Beh-âfrid", *i.e.*, 'created good or fortunate'

3 *Tawan*, cloud.

4 Made of clouds (*âhr*). The suffix *m* means 'made of', *e.g.* *Sâmîn*, *i.e.*, "made of silver". It is difficult to grasp the proper signification of the name; but, what is meant seems to be, that as an old, *i.e.*, well-formed rain-cloud showers blessings all round, God showers blessings over his creation. In the *âfrin-i Bu/organ*, we find that several objects or phenomena of nature, like rain, wind, river, winter and spring, are mentioned as shedding various blessings, and the person prayed for is wished to possess them. So here, a full-grown rain-cloud is mentioned, and God is believed to be shedding blessings like that rain-cloud. Or, "Tawan" may be taken (as coming from *tawanistan*) in the ordinary sense of 'powerful' and then the meaning would be, "The One who is Powerful or Beneficent like an Old Cloud"

5 *قَدْمٌ* means (a) ancient, one without beginning or end, as well as (b) a prince, a leader (Steingass)

6 *مُهَادِيْ* *muhadis*, "causing an event to happen".

created things disappears, He brings into existence (lit., light) another in revolution¹ (*i.e.*, in turn).

89. **વાસ્પાન**, Vaspân.² The All to All. He goes to the help of all in the creation.

90. **મન્ફાત**, Vispâr. The one who brings all (advantage) to all. The meaning of the name is "advantage" (*manfâ'at*). All things, great and grand ('azmat) are worthy of respect to God and of divine grace.

91. **ખાવર** Khâwar.³ The Supporter or Protector. He is the Protector of the world.

92. **અહુ** Ahu. The Lord.⁴ He is the doer of this or that good.

93. **અવખ્ષિદાર** Avakhshidâr.⁵ The Pardoner. He is always awake.

94. **દાદાર** Dâdâr. The Creator. He is one from whom the whole world exists perpetually.

95. **રામણ**, Raemand.⁶ The Brilliant. He is holy (*vizeh*⁷) and pure.

96. **ખોરહ્મણ** Khorehmand. The Glorious. He is the Master of Glory without boasting (*bi-lâf*).

97. **ડાવર** Dâvar.⁸ The Administrator of Justice. He practises justice equally.

1 *Adwâtr* (pl. of *જોડ*), revolutions, periods.

2 Av. **આવસ્પાન**, Pahl. **વાસ્પાન**, Sans. **વિશ્વ**, all

3 Av. **અહાપરા**, *khâparâ*, Pahl. **હાજિ**, or, Av. **આવાજાયન**, supporter.

4 **અહુ** Ahu, Av. **આહ**, **આજા**, Master, Lord, Pahl. **પાહ**.

5 Pahl. *avakhshidâr*, pardoner (Doâ nam-setâyashna).

6 Av. **રામણ**. Pahl. **રામણ**, *rayê-homand*

7 Pahl. **વિશે**, *avizeh*, pure, holy.

8 Pahl. **ડાતોબાર**, *dâtobâr*, one who upholds law Pers. **ડાડવર**, or **કરાડવર**,

Dâdvar **ડાડવર** is contracted into Dâvar

8. كرفة گر Kerfehgar. The one who practises Righteousness.
Men become happy by doing righteousness.

99. بوختار Bokhtâr. The Saviour. He purifies the hearts (*qulâb*) of men. He brings to the proper (*khâd*) path, those who are malevolent.¹

100. فرشگار Frashgar. The Renovator. He is the producer of Resurrection in the end.

The great names (*asmâ-i-a'âzîm*) (of God) are finished by the help of God who is the Benevolent Creator.

O Darâb ! Keep these names near you, so that you may practise them for daily use (*uârd*), now and then.²

Now hear, fully described (*mujâssal*), the secret about the Ahunavars, as to how many of them should be recited on occasions. Greatness (*muhammî*) arises from the recital. This subject is written in a manuscript-copy written in Pahlavi which copy is an excellent (*tuhfa*) rare thing (*tarfa*). The manuscript was written from another Revâyat. Have the commencement (*'urwâ'ûn*) of every work with the recital of an Ahunavar.

The following table gives the number of recitals and the occasions :

Occurrences.	Number of recitals.
Visits to great men	1
Going out on, and returning from, a sea or river voyage	1
On lending to, or borrowing from, one...	1
On leaving, and returning to, home ...	1

1 *Bad-ragan*, lit., those 'of a bad stock' (س, race, stock); or we may take the word to be pl. of *ba*, *ba-dar*, i.e., "one out of doors", i.e., one not living properly.

2 Some writers speak of the names as 101 instead of 100.

3 For the efficacy of the recital of the Ahunavar *vide* Bundehesh, ch. I, 22-3, Zâd-Sparam I, 12. The idea of the efficacy seems to have been taken from the fact referred to by different Pahlavi writings that Zoroaster recited the formula against Ahriman.

Occurrences.	Number of recitals.
On invoking blessings ¹ (<i>do'âd</i>) ...	2
On attending at, or on celebrating, a Gâhambâr ²	4
Seeking for the fulfilment of a desire ...	5
The <i>gâhs</i> (times) of the recital of Fravârâné ³ : —	
At the five <i>rads</i> ⁴	5
The five <i>rads</i> are mân-pad, vis-pad, zand-pad, dahyo-pad (dahyo-vad) and Zartushtaro-tema. ⁵	
The recital of the Patet ⁶ (Prayer for Repentance)	5
The exorcism (<i>shakast</i>) of every demon (<i>div</i>) and of Satan (<i>shaitân</i>) ...	5
Repentance of a sin before a leader	

1 This accounts for the recital of two Ahunavars at the commencement of the Tan-darusti (Benediction) prayer

2 This accounts for the recital of 4 Ahunavars in the Afringân-i Gâhambâr.

3 Av. *ḡw̄-w̄-w̄-w̄-w̄*. The recital of the five *gâhs*, Hâven, Rapithaven, etc., begins with this word. Hence, what is referred to are the five periods of the days. The recital of the *gâhs* is always preceded by that of the Sarosh *bâj*, and it is in this recital that the 5 Ahunavars are recited with three Ashein Vohus and the Fravârâné prayer-formula

4 *Rad* is the Pahl and Pers form of Avesta *ratu* *rau*. Each of the 5 *gâhs* is spoken of as a *rati* (*rathwâ*) i.e., the chief (*rad*) period of the day.

5 These five names are the renderings the Avesta (1) Nmâna-pati, (2) Vis-pati, (3) Zantu-pati, (4) Daanghu-pati and (5) Zarathushtrô-tema (the master of the house, the village, the town and the country and the arch-priest). The Ushaben, Haven, Rapithaven, Uziren and Aiwasruthrem *gâhs* are respectively the periods of the day with which the above heads, or chiefs of the administration of the country, are ritually connected (*vide* the respective *gâhs*).

6 This accounts for the recital of 5 Ahunavars at the commencement of the Patet prayer.

Occurrences.	Number of recitals.
(<i>rad</i>) or a High-priest (<i>Dastur</i>) ¹ .	5
The occasion of a quarrel or fight (<i>jang</i>) with anybody, both at the commencement and at the end ...	6
The occasion of seeking help from anybody	6
On sowing seeds in land. The reason is that corn grows within nine months. ²	9
This recital protects the crop against damage from noxious creatures (<i>kharastar</i> for <i>kharastar</i>).	
The recital of the invocation (<i>yasht</i>) of the angels (<i>yazaddān</i>) ³	7
The recital of the invocation in honour of the five <i>Gāthā</i> days (<i>gāh-i-panji</i> ⁴) and of the Farohars ...	8
The occasion of intercourse ⁵ with women. Know, that in some writing (lit., place, <i>jādi</i>) the number is given as 9	10

1 This statement and the preliminary portion of the *Patet* prayer (Cf., *پاشمنی کاردہ*, i.e., before you, the virtuous) show, that at one time, there was something like Confession among the Parsees. Cf. also " *Manashni pish-i rad, Dastur-i dinī ... pa patet hem* " (*Patet pashiman, kardeh 3*)

2 The reason given does not seem to be correct. The harvest is ready, in many cases, earlier than at the end of 9 months. I think, that the association of idea is with that of the nine months' pregnancy of a woman. In this connection, one must remember, that in the *Vendidad*, the fertility of the soil is compared with that of a woman.

3 This accounts for the recital of 7 *Ahunavars* in the recital of the *Āfringāns* and *yazashna* in honour of the *yazatas*

4 *Gāh-i panji* are the five *Gāthā* days. The reference to *Farohars* is to the *Ardifārosh Afringān*. According to the reference, 8 *Ahunavars* are recited at present in the *Gāthā* and *Ardifārosh Afringāns*.

5 *سубbat*, *Suhbat*, miswritten as *سوبbat* in our text MNK, gives the correct word.

Occurrences.	Number of recitals.
The occasion of intercourse with virgins (<i>bakr</i> , i.e., on the first intercourse after marriage) ...	11
On ascending mountains, or crossing bridges, or on meeting with some difficulty in travelling (lit., opposition, <i>khalaf</i>) and trouble (<i>hali</i>) or on going into caves or underground vaults (<i>tah-khâna</i>)	12
On missing the road	12
On entering into the gate of a city ...	13
The Ahunavar is like a lancet (<i>nishtar</i>) on a soul that is wounded (gaya ² ta). Its praise is written in the yazashna, ³ the understanding of which softens our heart like wax (<i>mum</i>). I give here a little (<i>qâlîl</i>) explanation (<i>shârh</i>). Zoroaster, out of desire (<i>sar-i-shaoq</i>), asked God questions on various things, small (<i>taht</i>) and great (<i>fauq</i>). He asked : " Amongst the creation—sky, water, tree, land, cattle, holy men, fire and all other collections (<i>aymdî</i>) of the world, whether in the high heavens or down below, what was it which God created such, as could keep Satan and the <i>Dîvs</i> under His ⁴ control ? " God (<i>khallâq</i>) replied to Zoroaster : I first recited Ahunavar, ⁵ and then I opened the gate of creation, because Ahunavar is the foundation of the good religion, and its words are the very essence of what is small and great. He produced the 24 <i>nâshîs</i> from it. The creation is without (<i>abi</i>) any	

1 MNK. gives the heading as

درباب ایونور خواندن و او میخوافی آواز خواندن

2 Pahl. گایستا , *gajesta*, Av گار and گار from گار , Pahl. گار , Sans. گار , P. چار , to beat. Hence, beaten, or wounded. Pers. گزیده , to wound with a weapon or tongue (Steingass).

3 *Vide* Hâ XIX.

4 MNK. has instead of گستاخ the words گستاخ و میخواهد , i.e., as could be controlled in every direction

5 Cf., Yasna XIX, 1-3.

support (or restraint)¹ until it is recited. In conceiving² it (Ahunavar), He had (in his mind) the good of the mysteries of religion. He opened (the path of) prosperity in its meaning. One must not forget the Vesta (Avesta) which he has once learnt.³ God asked Zoroaster to order mankind to recite Avesta properly, without any addition or domination, so that the whole creation and God Himself would be pleased. The recital will gain paradise.⁴ A faulty recital brings harm to everything. If one omits in the recital, any portion, say one-third or half, or one-fourth or one-fifth, I keep his soul far away from "the heaven—as far away as the breadth of this earth.⁵ Recite the Avesta with good voice, and sing (*sādī*) it in a chanting way (*alhun*). God is pleased and satisfied with that man, who recites Avesta with a harp (or lute, *barbat*).⁶ By such a recital the angels (also) are pleased and Satan is displeased.

When Man made his existence (*mūyūd*) in this world (*i.e.*, when he first appeared), his voice was shut up (*masduel*) in the membrane (*pardeh*). The Sarosh Yazad, with his good-voiced wind-pipe (*halq*)⁷ blew his breath in such a way, that the membrane was opened. By that action, man began to speak and became active (lit., a runner, *pūyā*) in the affairs of the world. On the day of Resurrection, when Ahriman will be non-existent and extinct, holy Sarosh will speak before him with a pleasant voice (*khāsh awāz*),

1 *Mash*, holding, restraining

2 *Zāmn*, conception, idea.

3 *Bai*, remembrance. *Azbaī kardan*, to remember, to practise.

4 Cf., Yasna XIX, 6

5 Cf., Yasna XIX, 7.

6 *Vede* the late Ervad T. D. Anklesaria's paper before the Zarthoshti Din ni Khol Karnārī Mandhī, Report of the 25th year (1889-90). Therein, the Grand Bundeheş is referred to, as saying, that the ancient Persians used in their prayer-services musical instruments like the harp (*tambārād*). *Vide* my "A Glimpse into the History and Work of the Zarthoshti Din ni Khol Karnārī Mandhī," p 45.

7 MNK. correctly gives *čla* which is miswritten as *čla* in our text. Guj 645.

and then Ahriman will be extinct. Pleasant voice is a sign of non-grief and a resort for joy. O Darab Palan, whenever you recite, do so with a good voice in a chanting way, so that God will be pleased with us and your desire will be fulfilled in paradise.

Now, I name and explain (as follows) the 21 *nasks*. It is Account of the 21 pleasant (*shog*) to render into verse what is *nasks* with their de- in the prose. The tongue is delighted from tails its (verse's) words :—

1. *Satud-yashf*.—It has 33 *saurats*. *Saurat* means a *lardeh* (a section). So, it has 33 sections. God revealed in it His own work of art (*sun'at*), and His and the Amesha Spand's characteristics. Both the two kinds (*do jins*)¹ may recite it well. It gives pleasure to every man (*ins*).
2. *Satud-gar*.—22 sections. It treats of meritorious acts (*yádangus*),² and homage to God, giving gifts (*sila*) to relatives.
3. *Vahash-t-mánsrah*.—22 sections. It treats of faith and piety, (good) intention (or institution, *niyat*) and religion. It removes scepticism and is opposed (*jidd*) to revenge. It contains praise of Zoroaster.
4. *Bagh*.—11 sections. It treats of religious sins, declarations about God (*shah-i bári*), prayer, piety, of opposition to *Dívs* and *Drujs*, and next world (*dár-i-ákhírat*, lit., the last house).
5. *Deh-o du Hamást* (*Dwázdeh Hamást*).—32 sections. It treats of evil, the ways of the higher and lower worlds, quadrupeds, birds, the sky, earth, water, vegetation, man³ and animals, the (Chinvat) bridge, *rastákhiz*, resurrection and revival (*hashr va nashr*).

1 Perhaps what is meant is, both men and women. *Jins*, kind, article. Guj. વર્ત્ત.

2 *Vide* above, *Farnáat-námeh*, p. 30.

3 *Ná* means hell, fire. I think it is here miswritten for *nar*, man, as opposed to the next word *hawáán*.

6. *Nâdar*.—35 sections. It treats of stars (*kavâkab*), the form (*hâiyât*)¹ of the sky and twinkling stars (*sawakeb*), the characteristics of the stars, as to which is auspicious (*s'ad*) and which is inauspicious (*nahas*), the signs and actions of every heavenly body, and the heavenly (*'alâwi*) creation. The Arabs call this (science)² *Bavaqtâl*.³ In the Parsi astrological language, it is called *Qavâmasihâi*.⁴

7. *Pâchum*.—22 sections. It treats of injunctions as to doing or not doing certain things, as to which quadrupeds it is lawful to eat, and that in a way, so as to cause no vexation (or affliction, *malâl*)⁵, what is lawful and what is unlawful, what prayers to be recited in the Gâhambâr, and what kind of men to be associated in that work,⁶ what wages to be paid to those who work in the celebrations of the Gâhambârs, what is to be paid to the *Dasturs*, *Herbads* and *Rads* (leaders) according to one's means for the good of his soul, as to persons who have faith in the celebration of the Gâhambârs by their thoughts (*nayât*, pl. of *nayat*), words and actions, the search for merit (*sawâb*) in this affair to be sought by men of intelligence and reason (*vîr*), whether young or old, doing act of meritoriousness towards religious people, avoidance of

1 *Hâiyât* also means "astronomy"

2 I do not understand well these lines

3 MNK. gives the word as جَمَّعْ instead of جَمَّعْ . In the various copies of the Rivayats the word is written as جَمَّعْ or جَمَّعْ (S. B. E., Vol. XXXVI, p. 421).

4 West, S. B. E., Vol. XXXVIII, p. 421. The Rivayats give the word in five various forms.

5 Perhaps, what is meant is affliction to the animal killed. It may be killed without giving it much pain

6 Perhaps, the reference is to the Avesta, wherein certain persons, e.g., the lepers, women of bad repute, etc., are asked to be prevented from participation in the celebration.

scepticism, giving of *ashodād* (lit., gifts to the pious) and clothing to the deserving and all such things which procure for one the paradise. Clothing may be given as *asho-dād* to the deserving and to relatives.

8. *Ratashdāt*.—50 sections. Of these, after Alexander's invasion, 13 only were discovered. It treats of the orders given by the king of the seven *keshvars*, the judges (*gazāt*, pl. of *gāz*) and leaders, of the value of birds, of cattle, ferocious beasts, fishes and birds which are of the creation of Auramazd, and of seas and mountains.
9. *Barash*.—60 sections. Of these, only 12 were discovered after Alexander. It treats of judges and kings and of the investigations (*tafah-hus*) of their actions, as to how the ruler (*rā'as*) should behave with the ruled (*rayat*), about the judge and his decrees (*qazā*) and characteristics (*safāt*, pl. of *sifat*), of the faults and vices of men.
10. *Kashkbireh*.—60 sections, which are sufficiently large (or long, *kabir*), of which 15 only remained after the calamity (*nakhat*) from Alexander. It treated of prudence and wisdom— inherent (lit., mother-born, *mādar-zāt*) wisdom and wisdom acquired from books (*akīdābī*),¹ which enlighten men, and of things which keep away men from evil and lead them to virtue.
11. *Vishasp*.—60 sections, of which only 10 have remained after the calamity from Alexander of Rum. It treats of the acceptance of the religion by King Gushtasp, who was the protector of Zoroaster's religion, and of religious Zoroastrian customs.
12. *Khasht*.—22 sections. It treats of lessons about the decrees (of religion, *vājār-hārd*). The first decree is about knowledge (*ma'rīfat*) of God, and contains an enumeration (*mādād*) of actions ordered and prohibited. The second decree or order (*vājār*) is about the (*loyal*) service of

1 *Akīdāb*, an obsolete or unknown form meaning bookish. The two wisdoms referred to are those spoken of in the Avesta as *āsāidāk kherad* and *gāo-sho sruta kherad*.

kings, truth, promise, and the withdrawal (lit., leaving off, *hashtan*) of hands from evil actions. The third decree is about promises of good works and of the fears to sinners about future punishment, the release from hell, and details about the opening (or understanding, *kashf*) of subtleties (*daqdayak*). The fourth decree is about the design of the world, the planting of trees like the date-palms (*khurmâ*), cultivation, work and food (*qût*) (i.e., labour and refreshment) of mankind, the taste of the meat¹ of the quadrupeds permitted by law (*hari'at*), religion as enjoined by the *Dastur*, and the path of the spiritual doctrine (*haqiqat*), the carrying out of the orders of the pious. A countless number of things like these are given therein. The fifth decree is on the strength (*maqdar*) of mankind. It also had four divisions. (a) The first treated of the respect due to kings, of judges and the learned in religion; (b) the second, of the governing of the city and country, so as to give no cause of complaint; (c) the third, of praise of the agriculturists and the founding of cities; (d) the fourth, of merchants and other professional men who are flourishing (*bâ-nazârat*), the giving of a tithe (*ba deh yah*) to king and *Dasturs*, the faithful who are regularly engaged in prayers (*uyâyah*), (religious) tributes (*bâz*) and charity (*khairât*),² the great recompence of which in paradise is a valuable (*sâkher*) suit of clothes.

13. *Sefand*.—60 sections. God has sent this *nask* for the information (*danashi*) of those who are in need of knowledge, of those whose complete (*tiim*) desire (*hars*) is for virtuous actions, and of those who are the followers (*pai-rav*) and friends of worldly men. The learned are given, with respect, a higher seat (*sadr*) in assemblies. This book gives an account of Zoroaster who destroyed

1. *Zur* "taste of the meat, agreeable flavour" (Steingass).

2. MNK correctly gives شرخ for شرخ miswritten in our text.

(lit., washed away) the very seed of Satan from this earth, of the work (lit., share, *hisseh*) of God whether high up (in the sky) or down below (on earth), of the untruthful words and virtuous actions of men, the precepts ('āin, lit., rules) of Zoroaster, who had for 10 years recited Avesta loudly (lit., with seven voices, *haft-awde*).

14. *Chirash*.—22 sections. It gives knowledge about the (formations of the) bodies (*tan hā*) of mankind whom God created in the wombs (*ishkam*) (of their mothers) and who, after being for nine months in the wombs (*rahim*) of their mothers, appeared in this world. Of men, thus born, some were prophets, some kings and some subjects. Know all this to be a mystery (*ramzī*).
15. *Baghān Yasht*.—17 sections.¹ It treats of the praise of the creatures of God, His angels of higher and lower rank, the virtue of expressing gratitude to Him, the tongue having been created, as it were, for that purpose. One who thanks Him the most, gets in the end a secured (*md̄'mdn*) place. He makes up the loss (*tawāni*)² which he has suffered. The appearances or characteristics (*skakl*) of every angel are described in this book. That man is specially (*khās*) the praiser of God (*muzakkir*),³ who intelligently (*adrak*) comprehends Him.
16. *Niydram*.—54 sections. It treats of regulations about property and houses and of whatever is lawful as ordered

1 The second verse as given in our text is

تُرَبَّتْ كَرْدَخْواشْ كَرْنَمَتْ

It means : If you are not dull (*sust*), read its 17 sections. MNK. give the last words as ای نیکروشت meaning "O man of virtuous generations".

2 MNK. also gives the same word. I think the word may be *tawdm*, meaning power or strength, from *tawdmīstan*. The meaning then would be : "A man who is grateful to God, regains his lost strength." The word *tawdm* also means "delay, slowness".

3 مُزَكِّر as given in MNK. is correct. It is miswritten as *mashkar* in our text.

by God (in these matters), of salvation from the dark hell, constant prayers to God, and all accounts of the passers-by of the road (of this world, *reh guzariān*) ; and of what passes in their thoughts and their nature.

17. *Aspāram*.—64 sections. This *nask* was sent by God in the company (*mashub*) of Zoroaster. It treats of the particulars of the books of religious people, as well as of experiences of worldly men ; knowledge of the future ; difficulties (*su'ubat*) to be met with in this world. One who reads it well nupto the end, knows what is lawful and unlawful. It treats of the regulations about inheritance (*mirdsi*), celebration of rites in connection with birth or death.¹ Limits of holy faith are described therein distinctly (*mufassal*) and are written excellently.² It describes the (proper) times of birth (*valddat*) and conditions of childhood and infancy.
18. *Duwasrupad*.—65 sections. It treats of the creation of men and beasts, species of wild animals and quadrupeds, and of thefts, terrors, highway robberies, and (such other) annoyances in the prison-house of this world.
19. *Askāram*.—52 sections. It treats of good training and (good) precepts and commandments of religious preceptors or judges, and limits of divine knowledge.
20. *Vendidad*.—22 sections. It treats of various prohibitions to avoid the evil actions of Ahriman, evils which make men, sinners (*mujarm*), and of goodness and purity, and of what is concealed (*maktūm*) in impurities.
21. *Hādokht*.—30³ sections. It treats of the whole of the

1 *Mauhud* means born. Hence, it also means the celebration of one's birthday. Generally, it refers to the celebration of one's death-anniversary.

2 MNK. gives correctly *mufazzal* (مُفَازَّل) which is miswritten in our text as *مُفَازَّل*.

3 I think the word *سَهْلَة* may have been miswritten for *سَهْلَة*, three, because we know that there are three chapters of the Hādokht *nask*, as now known.

creation and of many miraculous things. One who reads it is absolved (lit., well adjusted ; *mausûn*, from *vazn*) of his sins.

I have finished the account of the 21 *nasks* with the help of the Keeper of Time (God). In the time of the (war with the) wicked Arjâsp, the Dasturs and Mobads had shown (*namudand*) anxieties. They had sent all these *nasks* (for safety) on a mountain of Balkh,¹ having got them written with golden ink (lit., golden water, *ab-i-zar*) on cow-hides. On the death of Sikandar of Rum, these *nasks* were destroyed (*m'adân*). He (Alexander) had much to do with (i.e., was interested in) three things : ascetic devotion (त्वं),² astrology and prognostication. So he got the *nasks*, mostly treating of these subjects, translated into Yunâni (Greek) and burnt all the rest. When the Dasturs of Religion sat together in an assembly (to collect again the dispersed literature), they saw the whole collection (*vdcheh*)³ of the Vendidad which was known by heart by the Mobads. Of all the *nasks*, this only had remained as a remnant (lit., sign). How pleasant it would have been had all the *nasks* been preserved ! The hearts of the world would have been without any restraint (*bi-mask*, i.e., would have been overjoyed).

Oh God ! Send soon Amâvand,⁴ so that the religious-minded people may be rejoiced. We are hopeful to see that king. We expect him day and night. In these wicked times, the Behdins have fallen into the grasp of everything that is low (*dûn*). They

1 The Pahlavi Shatrhoihâ-i Airân names the city as Samarkand. *Vide* my paper "The Cities of Iran as described in the Old Pahlavi treatise of Shatrhoihâ-i Iran" (J. B. B. R. A. S., Vol XX, No 54). *Vide* my Aiyâdgâr-i Zarîrân, pp. 35 and 134-35

2 This is the Indian word. d'v

3 *Vachdan* to pick out, to collect, or it may be Av *vîcha*, word.

4 Pahl. *amâvand*, the strong This a reference to the coming of the expected apostle Behrâm Varjâvand (Bahman Yasht III, 14, 39 ; S B.E., Vol. V, pp. 220, 229). At present, some of the Zoroastrians of Persia, both in Persia itself and here in Bombay, are drawn towards Babism, by a belief, that Bâb or his successor Bahâ is the predicted Behrâm Varjâvand.

have turned¹ towards the path of revenge and oppression. O God ! fulfil the hope of Darab, that he may see the religious-minded people rejoiced.

Some knowledge about the Ameshâspands is useful in various ways. If one, with that knowledge, abstains

An Account of the Seven Ameshaspands and of the seven *Dîvs* from sin, he frees his soul (*vâ-rehâd*)² from and opposed to them. the influence of the *Dîvs*. When God created the universe, at first, cattle and mankind

were created. With Ahriman's coming into existence, there came in, risk to the life of the cattle. Then, holy Gayomard remained helpless in the path of justice for several years. Finding his desires (*hawâ*) unfulfilled (*nâkâm*), he sought refuge in the (hope for the) future. He gave expression to that hope in a speech,³ addressed to Ahriman, and predicted the coming of Zoroaster when the *Dîvs* and magicians shall be confounded, shall lament (*ghâriwâñ*) and be in a condition of affliction and pain (*wâi-wîl*).⁴ When Ahriman knew and heard all these things that occurred and were to occur in the creation of the seven Ameshâspands, he created the following seven *Dîvs* as their opponents :

1. Akoman	opposed to Bahman.
2. Andar	„ Ardibehesht.
3. Sâwal	„ Shehrivar.
4. Nânigahat	„ Safandâr.
5. Târikh	„ Khordad.
6. Zârikh	„ Merdad.
7. Haishm	„ Sarosh.

The work of the seven Ameshâspands and *Dîvs* was as follows :—

1. Bahman keeps off revenge and quarrel and grants to the world sweetness (*haldwat*), increased modesty (*hayâ*) and

1 *જાલબ*, *jâlab*. There seems to be no Persian word like that. It is something like *જાલસાલ*, *jâ-i-lab*, i.e., place on the bank (of a river); hence inclined.

2 *Wâ râhândan*, to free.

3 This seems to be a reference to Gayomard's speech referred to in the Bundeheş (Chap. III, 23). Vide also Chap. IV, 2-3, S. B. E., V, p. 20 and n. 3.

4 *Wâi*, affliction, and *wîl*, pain. Cf. Guj. વાિ વીલ (વેલ).

wisdom and spreads peace. Akoman flourishes on sins and encourages quarrels which lead to murder.

2. Ardibehesht gives joy in paradise, opens the gate of the Bridge for the pious. But Andar brings grief to mankind, leads to sins and thence to hell, where he makes the Bridge narrower for the sinful whom he draws headlong to the hollow of the hell.¹
3. Shehrivar engenders mercy in the heart of kings whereby they administer justice. He guides the *Sultâns* and sends the unjust (*adwi*) to the bottom of the earth (i.e., to hell). He protects mines, mountains, gold, silver and precious things. He is kind (*shafâ'at-khâh*) to the poor and provides livelihood to all. But Sâwal leads to oppression by king and brings about imprudence (*tardâri*), theft and highway robbery.
4. Asfandârmad guides men to helpful work with thoughts of wisdom and reason (*vir*) and frees them from pride. He leads them to courtesy, gentleness of speech, and patience, and, relieving them from difficulties, makes them grateful to God. He protects the righteous, and, in case they do a wrongful act, helps them to the path of repentance. But Nânigahat engenders pride, brings about calamities and induces men towards revenge and deceit (*riy*), ingratitude and ungratefulness towards God and to the condition of the vulgar (*ardzâl*). He engenders disobedience to kings, parents and elders, to husbands, teachers and masters.
- 5 and 6. Khordâd and Amardâd produce sweetness and flavour in water and vegetation, trees of various kinds (*ashryd-i alwan*) and eatables. When the righteous go to paradise, they are not in want of eatables, they are happy there without food. But Târikh and Zârikh create dissensions, and lessen the sweetness and flavour of

1. خ جا is miswritten for خ جا.

pure and good things, and make the hearts of men sorry and distressed (*mashush*). They supply impure filthy things to the sinful in hell.

7. Sarosh protects the world from calamities. He comes down upon the earth three times every night and protects the creation with blessings on his lips. He fights from every side with the *Div*, Haesham, seven times each night and keeps him away from doing any harm, and pours the rain of curse upon him. Ahriman has entrusted to Haesham the work of anger, revenge and every kind of fight. So, he engenders these in mankind and gives them all kinds of trouble. He helps the sinful.

Oh God ! Let these Ameshlspands be my protectors, helpers and guides. O God ! relieve me from (the harm of) Satan and these seven *Divs*. Though I have many defects, I have hopes of forgiveness. Grant, that I may have honour in this world and paradise in the next. Ask also Bahman Yazad to be my protector. I have accepted him from the inmost of my heart as my angel, because he is specially created out of your splendour. He gives help with victory and pleasure (*nasrat*) and drives off from my heart, grief and difficulty (*asrat*). O God ! Send that kind angel from your presence to me, whenever I want him to help me. Accept (lit., answer, *ajabat-kun*) my prayers as you are kind on both the worlds. I hold before the public such respect (*db*), that they utter blessings (*afarin*) on Darab.

DASTUR DARAB PAHLAN AND HIS WRITINGS.

The two treatises, given in this volume with my version, are the work of a learned Dastur of Naosari, who lived about three hundred years ago. I will give here a brief account of his life and then describe his writings, both original and copies.

DASTUR DARAB PAHLAN.

In the colophon of his MS. of his Vendidad in the Banaji Fire-Temple, Dastur Darab Pahlan **Ancestry.** speaks of himself as "aérpat-zarhunt¹ Darab, Dastur Pählan, Fariduc". He gives the same names in his colophons of the Paris and other MS. of the Vendidad. But in his MS. of a Persian work, entitled *Divân-i Qâmûs*,² we find him tracing his geneology as Dastur-zâdeh Darab—Dastur Pahlan — Faridun — Homji — Mabad — Shâer—Behrâm — Rustam. As said by his present descendants, his ancestry, as commemorated in the family *nâm-grahan*, runs as follows :

Dastur Darab—Dastur Pählan—Ervad Faridun (death, *roz* 12, *mah* 11, year 1687)—Ranji (adoptive father)—Dosa—Padam — Asâ — Vikâ — Homâ—Chândâ—Faridun — Hom — Bahmanyâr — Khorshed — Bahmanyâr — Khojestâ—Khoshmasta—Mabad—Neryosang—Dhawal — Shâpur—Shehryâr.

This geneology differs from that of the *Divân-i Qâmûs*, because it follows the line of ancestry by adoption.

Darab's father, Dastur Pahlan, was initiated into Nâvar-hood (priesthood) on *roz* 18, *mah* 3, **Darab's Father Pahlan** *samvat* 1711 (*i.e.*, A.Y. 1024, A.C.)

1 Pers. *aerpat-zâdeh*, *nær-pæd-zædəh*, *ze'huntan*, to be born; Pazend synonym *sâdan*.

2 These MSS are referred to later on.

1655). Darab, in his *Kholaseh-i Din* (p. 57), speaks of his father with great respect. From what he says, it appears, that he knew Avesta, Pahlavi, Pazend, Persian and Hindvi¹ languages. He knew astrology (*najum*) and the art of prognostications (*raml*). He officiated at the inner liturgical services in the *yazash-gâh*. Laymen of different cities wrote to him, inquiring after unknown matters of religion (*râz-i Din*). Many leading men (*radân*) were his pupils and many Mobads sought his advice in religious matters. Darab speaks of him, as "father and also teacher" (*bâb va ham ustâd*). Dastur Pahlan was a boon companion (*ham râz*) of Dastur Maneck.² They both were of the same age (*ham sâl*) and of the same profession (*ham kâr*). This Dastur Maneck was, as said by Darab, a wise, holy, righteous person, and was the son of Mehernoch and was descended from the great Dastur (*Dastur-i mahîn*) Mâhyâr Rânâ. Dastur Pahlan died on *roz* 22, *mah* 4, *samvat* 1762 (i.e., A.Y. 1075, A.C. 1706).

There are several facts which lead to show that Dastur Pahlan was one of the leading priests of Naosari and was honoured with the designation of a Dastur : (a) We find his name as Dastur Pahlan, standing second in the list of the addressees of the *Rivâyat*, brought in 1670 A.C. from Persia, and known as Rustam Aspandyar's *Rivâyat*.³ His name stands next to that of Dastur Barjor Kamdin, the well-known compiler of the *Rivâyat* known by his name. (b) In a document, dated *roz* 5, *mah* 10, *samvat* 1728 (29th July 1672 A.C.), relating to the settlement of a communal question of priesthood, we find him signing as a leading priest (*Parsee Prakash*, I, p. 844). (c) On account of his learning and his position as a priest, he was given the honour of the second seat (*kursî*) in

1 By Hindvi, he seems to mean Sanskrit and Gujarati.

2 This Dastur Maneck Mehernoch was the Dastur of Naosari, from 1664, when his father Mehernoch (Dastur from 1619-1664) died, upto 1728, the date of his death. We first find his name as that of a leading priest of Naosari in two documents of importance, dated 29th July 1672 and 8th February 1687 (*Parsee Prakash*, I, pp. 844 and 847), and then, as that of a Dastur of Naosari in a document of 3rd September 1721 (*Ibid.*, p. 23).

3 *Parsee Prakash*, I, p. 16.

the assembly of Parsee priests at Naosari (*Parsee Prakash*, I, p. 852). A later copyist of Darab Pahlan's writing speaks of Dastur Pahlan as *gāw nāmi*, i.e., illustrious.

Dastur Darab Pahlan's MS., written by himself, and a *Rivāyat* help us to say, that Pahlan was given the title of Dastur and the privilege of having the second seat in the assembly of *Anjuman* in or before 1670 A.C. (a) The names in the colophon of a MS.¹ of *Sad-dar* written by him—Herbad Darab *bin* Dastur Pahlan *bin* Faridun—show that it was Darab's father Pahlan who was first designated a Dastur in his family by the Naosari *Anjuman*. His grandfather Faridun's name does not carry that designation. The *Parsee Prakash* (vol. I, p. 852) says that it was Dastur Pahlan who was allotted by the *Anjuman* the second seat in the order of seniority of leading priestly families. Now, as in this colophon written in 1060 A.Y. (1691 A.C.), Darab speaks of his father with the designation of a Dastur and his grandfather without that designation, we must take it that Pahlan was given the second seat and designated Dastur at some time before 1691 A.C. (b) Darab's *Kholāsah-i Din* helps us to carry the event of Pahlan's nomination to the second chair and the bestowal of the designation of Dasturship, a year earlier. This treatise, as said in the chapter entitled “*Ravidād-i Darab*” in our text, and “*Tafsīl-i Kitāb*” in MNK., gives the date of its writing as 1059 A.Y. (1690 A.C.) and speaks of Pahlan as Dastur. So, we must take it that the above event took place in or before 1690. (c) In the colophon of his MS. of the *Divān-i Qāmūs* written in 1684 A.C. (*vide* below) Darab speaks of himself as *Dastur-zādeh*. So, his father Pahlan must have received the designation of Dastur in or before 1684. (d) Then, on looking for any other writing of an earlier date wherein Pahlan is spoken of as Dastur, we find, that in the *Rivāyat*, known as the *Rivāyat of Rustam Asfandyār*, which is dated *roz 23, mah 10, 1039 A.Y.* (1670 A.C.), Pahlan is named as Dastur (*Parsee Prakash*, I, p. 16). So, we may infer, that the designation of Dastur was given to him in or before 1670.

1 *Vide* below for this MS. *Sad-dar*.

Dastur Darab Pahlan was born in or after 1668 A.C. The date of his death, as given by the *Parsee Prakash* (vol. I, p. 31), most probably on the authority of the information given to the author by the present heirs of the Dastur, is *roz* 23 Daepdin, *mah* 11 Bahman, year 1103 A.Y. (1st September 1734 A.C.). But, this date seems to be erroneous, because, there is in the Bibliothèque Nationale of Paris,¹ a *Vendidad* written by Dastur Darab Pahlan, which, in its colophon, bears the date of writing as *roz* Goād, *mah* Spendārniād, year 1104 A.Y. (1st October 1735 A.C.). So, his death must have occurred not earlier than 1st October 1735. It may have occurred in the end of 1735 or in some subsequent year. What has led his present heirs to say, that his death occurred in 1734, seems to be this : They see his own signature in some important communal documents as a leader upto 1734, but in documents, subsequent to that year, they see the signature of his son Burjorjee as that of a leader. Ervad Meherjibhai Nowroji Kutar, one of the descendants of Dastur Darab's brother, in a communication with his letter, dated 2nd August 1922, thus puts the case before me :

“ આ વિદ્ધન દસ્તુર દારાથ પાલન ખ.સ. ૧૭૩૪ નો રોજ ૨૩ માહ
 ૧૧ ને દીને બદ્ધસ્તનશીન થયા હતા. પારથી મકારામાં આપેલું
 એવખૂનું મરણ બરાબર છે, કારણ કે સવંત ૧૭૬૦ માં થયેલા
 એમના મરણ પછી ૧ મહીના અને ૧૭ દીવસે, એટલે સવંત
 ૧૭૬૧ નો રોજ પાંચ માહ એકને દીને થયેલા એક દેખ ઉપર
 તેમજ એવખુના મરણ બાદ ૨ મહીના અને ૧૮ દીવસે યાને સવંત
 ૧૭૬૧ માં આગસ્ટ સુદ ૫ રોજ ૬ માહ ૨ ને દીને થયેલા એક
 દેખ ઉપર પહેલી સહી ૬. જમરોદળ ઇસતમળની અને બીજ
 સહી ૬. અરનેરાજ દારાથ પાલનની છે. અને દુસ્તાવેજ આરીજીનથ
 છે, કંઈ નકલ નથી કે લુલ થાયે. આ બીજા દેખો ઉપરથી એવખુન
 ચાહેણો મરણ દીવસ ને ઉપર લખ્યો છે તે બરાબર છેજુ.”

1 *Vide* in *Journal Asiatique* of July-August 1911 and May-June 1913, an article by Miss Menant, entitled “Observations sur Deux Manuscrits Orientaux de la Bibliothèque Nationale”. *Vide* Miss Menant’s separate publication, Plates IV, V, VI, for facsimile photographs of the three colophons of the MS. *Vide* my article on the subject in the *Rast Gofstar* of 25th January 1914.

The above assertion, that he must have died in 1734 A.C., because in documents of 1735 A.C., there is the signature of his son and not that of himself, is after all an inference, which can pretty safely be made in the absence of other evidence. But, it must not be held as a correct inference, in the presence of the above written evidence of the colophon in three languages, Persian, Pahlavi and Gujarati, showing that he was living in 1735 as he had himself written a MS. of the Vendidad in that year. So, we cannot but conclude, that Dastur Darab Pahlan died some time in the end of 1735 or in some subsequent year, but certainly not in 1734 A.C. In the matter of the above reference, one must remember, that there may have been some other reason for Dastur Darab not signing the communal documents. That may be his temporary illness; or, he may have, for some reason, retired from communal work, and so, may have asked his son to do the work.

Now, as the *Parsee Prakash* (*ibid.*) says, on the authority of Dastur Darab Pahlan's heirs, that he died at the age of 67, we take it, that he was born in (1735 minus 67) 1668 A.C. or in a subsequent year.

Dastur Darab Pahlan was born at Naosari. In his *Kholaseh-i Birth-place* *Din*, he speaks of Naosari as his native country (*watan gah*) and birth-place (*mawtan*). He thus speaks affectionately of it (p. 57, l. 28).

چو نوساری وطن گاه بود است که جای پاک و مجاہی سبود است
اراین موطن گهی بیرون نمودم در زین شعلی دگر شعلی گرفتم

i.e., "Naosari has been my native place which is a holy place and also a place of worship.¹ I have never gone out of this birth-place, and I have never taken to any profession other than this (above said) profession."²

1 This is an allusion to Naosari, being the seat of the Iran Shah Free-Temple, at the time.

2 Like the Christian clergy of medieval England, the Parsee priests of India had, at times, besides their priestly profession, some other collateral profession like that of an agriculturist.

In the colophons of his other writings also, he speaks of Naosari as the place of his writing.

Dastur Darab Pahlani's *Kholāseh-i Din* contains some **His Early Education** autobiographical references to his education. We find these in the subject headed

رویداد دارا بُن پارن که پدرش نا شد (pp. 56—58)

Therein, he speaks of his father, both as father and preceptor (*ham bāb ia ham ustād*, p. 57, l. 19) He says, he was given education of every kind (*harālm*). According to the authority of communal records, he became *Nāvar*, *i.e.*, passed through the first initiatory ceremony of priesthood, on *ros 3, mah 4*, year 1048 A.Y. (1679 A.C.), *i.e.*, at the early age of about 11. He was always with his father and acted with him as a priest in the liturgical service of the temple (*yasash-gāh*, *ibid.* 27). Having acquired a taste of religious literature in the company of his father from boyhood, he cultivated it later on. For example, we learn from the above autobiographical account in the *Kholāseh-i Din*, that, when he once went to Surat and found himself in the company of learned persons, he took pleasure in their company.

The fact of his having written the *Kholāseh-i Din* in 1690 A.C., at the young age of about 22, shows that his early religious education must be sound. The MS. *Vendidad* first written by him as a scribe, so far as known hitherto, is that belonging to the *Banaji Fire-Temple* in *Bombay*. It is dated 1694 A.C. So, he wrote it at the early age of 26.

It appears from his *Kholāseh-i Din*, that in, or before, 1690, he had paid a visit to *Surat*, where he **His Visit to Surat, a visit of inspiration** was the guest of *Kāus Bahman*, a known priest of *Surat*. There, he had a literary company in which there was usually an interesting talk on religious matters. *Jamshed*, the son of his genial host, was somewhat versed in religious literature, and he, at times, read from the *Avesta* and gave his renderings from some parts of it. He and his father *Kāus* seem to have inspired *Darab* to write the *Kholāseh-i Din*.

It seems that Dastur Darab Pahlan began taking an active part in the religious matters of his community **Dastur Darab as a Leader and a Teacher** at Naosari from 1720. (a) In a letter, dated *roz Hormazd, mah Amardad, 1089 A.Y.* (1720 A.C.) from the Dasturs of India to those of Persia, we find his name standing second in rank, next to the head Dastur of Naosari. Here he is spoken of as *Ervad*.¹ (b) In a letter, dated 3rd September 1721, written by the leading men of Naosari to those of Surat in the matter of *paddn*, we find his name third, and mentioned as that of a Dastur.² (c) In a letter, dated 5th April 1732, addressed by the Minocheher Homji priests to the Bhagaria priests of Naosari, we find his name as that of a leading man.³ (d) In a letter, dated 29th May 1732, by the Sanjana priests of Naosari to the Bhagaria priests, his name stands at the head as a Dastur.⁴ It seems from the above dates and events, that he may have been given the second chair of Dasturship occupied by his father at the time of his father's death in 1706. But the Dasturship may have been given him at some time between 1720 and 1721 A.C. Or, if we take it, that the title of Dastur also was given to him at the same time when he succeeded to the second chair on his father's death in 1706, we may explain the fact of his being named *Ervad* in the document of 1720 by saying, that he himself may have, out of modesty, signed his name as *Ervad* in the letter of questions to the Dasturs of Persia. In his MS. of the Persian version of the 9th and 10th chapters of the *Yasna*, written in 1707 A.C. also, he speaks of himself as *Ervad*⁵ in or some time before 1721.

According to the History of the Desai Family of Naosari by Mr. Pallonji Barjorji Desai (p. 88), Desai Khurshedji, the famous leader of Naosari, was Dastur Darab Pahlan's pupil. Desai Khurshedji has thus taken a note of this in his autobiography :

“મેરા આચા, પડવા મુકા. ⁶ ભામણ અંધાર સવણ પડા ત્થા દેખાય
પડા ત્થા ચીંદી શીખા. પછી હેરયદી તથા કારણી દસ્તર શાહેબ શ્રી

1 Descriptive Catalogue of the Naosari Meherji Rana Library by Mr. Bomanji N. Dhabhar (1923), pp. 17 and 38 2 *Parree Prakash*, I, 23

3 *Ibid*, p. 28. 4 *Ibid*, p. 29 5 *Vide* below for this MS

6 અદિતે હુદ્દુંગાના અંધાર બાહુમન સવણપડા...આગામ ભણવા મુકા.

દારાયજી એહેસ્ત મોખામી દસ્તુરાજી પાહાલથુલને તાઢાં પડતા હતાજ. તે ખુખી નાપાક શેતાન દેખી શાખોજ નહીં. તે પાપી ઉંમેં પડે, તેથી પુંજ અધાર નોશરવાનાજી ઇસતમજી ગુજરા, એહેસ્તી થાઓા, સંવત ૧૭૭૧ ના રોજ ૨૩ દેપ્ફીન માથ ૧૧ એહેમન, પછે ભાઈ માણેકજી તા ભાઈ એદલાજ નોશરવાનાજી તાં એડમાંજ જાયેજ નહીં. જેવું ખાતરમા આવુ તેવું થાકે. નદાન પુજારી તેજસુરજનાં મોહે પર પોકા જે તમારા છોકરા તે દ્વારસી પડે ને અમને તે ડોલી કરી રોલવાના. અમારે કાંઈ એ એડ દેશા ધર્મગીરીની દોલત જેઠી નથી. એડમાં કોઈ જાયે નહીં, ખરામી પુરી થએ. શેવક ખુરથદ તાં દ્વારસી પડતા તે દસ્તુર શાહેન દારાય જીની મેહેરબાની ધરણી. તે દોચાથી દ્વારસીમાં વાંચવા લાગા, માણેના સમજવા લાગા, લખવા લાગા. કતાજી ૧ નાહનું દ્વારામજ નાસું ત્યા કતાય મદેર અલ કલુઅ¹ લખ્યો. મશ્વરવાદ કાગજ લખવાના લખવા માંડા. લેરથદ થવાને કંજસને હાચા ૨૫ પડા.”

Again, from the way of great respect, in which a later copyist,² Hirji Mehta of Naosari, speaks of him, in his MS. of his Farziat-nâmeh, we find, that his name and learning were remembered by the people of Naosari long after him. His writings were, and even now are, quoted by later writers.

Dastur Darab's original writings are the following :

Original Writings. (1) Farziat-nâmeh,
(2) Kholâsah-i-Din, including the Roz-nâmeh.

(3) A Persian version of the 9th and 10th chapters of the Yasna from their Pahlâvi and Sanskrit renderings. A MS. in the Mulla Feroze Library gives the following as the heading of this version :

مَعْنَى دِيْمَهْرِيَّهْ دَارَابَ دَسْتُورَ پَارَنَ اَرَبَلَوِيَّ وَكَرَثَ بِرُونَ اُورُورَه³
نَيْشَتَمَ اَسْتَ

1 Mr Sorabji Muncherjee Desai, in his letter, dated 5th June 1924, writes to me, that the MS., مُهْرِجُ الْقُلُوب (lit the exhilarating medicine of hearts) written by Desai Khorshedji on ૨૦૨ Gosh, mah Âbân ૧૧૦૪, is still with him. It seems to be a rendering of the Hitopadesha. 2 Vide below.

3 Vide the Collection of Colophons, prepared at the instance of the Trustees of the Parsee Panchayet, by Ervad Nasserwanji B. Desai. Vide the Jarthoshti, Vol. II, No. 1, p. 76

The colophon in Avesta characters, written by Dastur Darab himself, gives the date as *roz Hormazd, mah Amerdâd*, year 1706 (1707 A.C.). This colophon is followed by a Gujarati colophon in Nagari characters, wherein Darab, speaking of himself as Ervad, says, that he had done the translation for Burjorji Chândâ. This Burjorji Chanda was a leading man of Broach, as seen from a document dated 20th August 1703 (*Parsee Prakash*, I, p. 845n).

(4) *Monajâts* (μναγτς prayer) in Persian. We will speak of these writings at some length later on

Some of the learned Dasturs and Mobads of old times were scholars as well as scribes. Dastur Darab **A Great Scribe** was one of that class.¹ Besides having written original works, as referred to above, he had written a number of copies of various writings. The following are known as written by him :

(1) Vendidad MSS. I have seen four MSS. of the Vendidad written by Darab² —

(a) The MS., referred to above as being in the Bibliothèque Nationale. I find from my note-book that I had the pleasure of seeing it during my stay at Paris in 1889.

1 The late Ervad Manockji Rustomji Unwala, who was well-known as a collector of old MSS and books, is reported to have said, that he saw, in various public and private libraries, about 30 MSS of the Vendidad, written by Dastur Darab. Another scribe, Ervad Darab Framroz Pavri of Surat, is said to have written about 36.

2 The old extant MSS. of the Vendidad hitherto known are the following:—
(1) L4 The London MS referred to by Geldner, (*Prolegomena*, p. IX,) written by Meherwan Kaikhusrû, at Cambay dated 692 A.Y. (1323 A.C.). (2) K₁. The Kopenhagen MS referred to by Geldner (p VI) (693 A.Y., 1324 A.C.) written by Meherwan Kaikhusrû (3) ML₃ The Manockji Hataria Library MS. referred to by Geldner (p XI) (963 A.Y., 1594 A.C.) (4) MF₂ The Mulla Feroze Library MS. written by Khusru Anoshervân (Geldner, p. XI) (987 A.Y., 1618, A.C.).

(b) The Banaji Fire-Temple MS. (c) A MS. belonging to Ervad Framroz Nowroji Kutar. (d) A MS. belonging to Mr. Kekobad Ruttanjee Daboo of Naosari.¹

The Descriptive Catalogue of all Manuscripts in the First Dastur Meherji Rana Library, Naosari (1923), prepared by Mr. Bamanji N. Dhabbar, announces Dastur Darab as a writer of the following MSS. :—(2) Portions of Firdousi's *Shah-nâmeh*. (3) Persian *Sad-dar*. (4) *Sarosh Hâdokht*. (5) *Divân-i Qâmûs*. (6) *Kaikhusrû-nâmeh*² (6) *Arda-Viraf Nâmeh* of Zarthust Behram, completed on *roz Dîn, mah Adar*, 1085 (A.C. 1716). (7) An imperfect MS. of *Inshâl-i Abul Fazl*. The colophon gives the date of its completion as *roz Hormazd, mah Shehrivar*, 1090 (A.C. 1721).

He died on *roz Daepdin, mah Bahman*. As said above, while speaking of the year of his birth, he seems

Death

to have died in 1735 or one or two years after that.

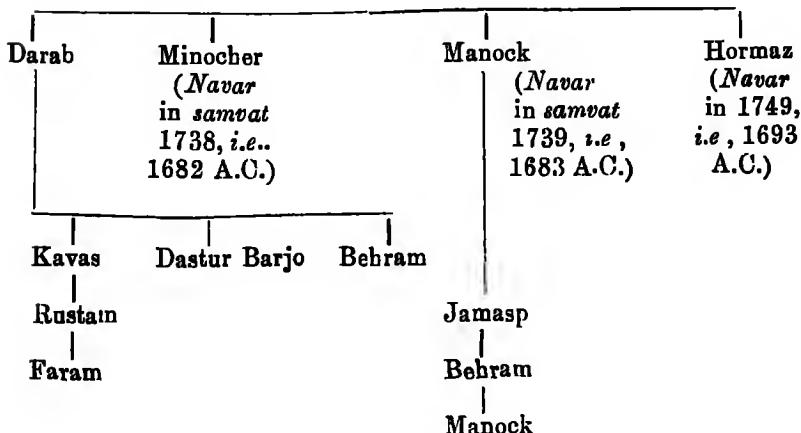
Miss Menant, on the authority of the materials before her, thus speaks of this Dastur : "La personalité.....du Darab Pahlan est très connue ; c'est un des notables de la classe sacerdotale de Nausari, fils du Dastour Pahlan Fredun, lui-même savant Dastour. En 1726, l'Anjuman de Nausari, par un vote unanime, lui donna la seconde place dans toutes les réunions publiques, et ses héritiers ont continué à l'occuper" Here, Miss Menant speaks of Darab as belonging to a famous priestly family, and of his father as having been unanimously given a second seat in the Anjnman

1 I had seen this MS. about 4 years ago. Unfortunately, I have not been able to secure it from Naosari, to take notes for the present volume.

2 Ervad Meherjibhai Nowroji Kutar possesses with him Darab's MSS. of the *Shah-nâmeh*, relating to King Kaikhosru from the time of his birth to that of his retirement from the world.

Dastur Darab left three sons, Kavas, Barjo and Behram. The following is the genealogical tree of his and Descendants his brother's descendants :

Pahlan Faridun (*Navar* in *samvat* 1711, i.e., 1655 A.C.)



Shapur¹

It seems that Dastur Barjo, the son of Dastur Darab Pahlan, also was a scribe. A Pahlavi *Rivâyat*, His son Dastur Barjo. written by him, is referred to in a MS. in the Mulla Feroze Library (Ervad B. N. Dhabhar's Descriptive Catalogue, p. 34). The copyist speaks of Dastur Barjo as *munazzam námi* مُنَاظِمٌ نَّامٍ² i.e., illustrious in line (*nizám*, descent). He is said to have taken an active part in the consecra-

1 This line of ascent from Shapur to Manock Pahlan Faridun, the brother of Darab Pahlan, is given from the pedigree given in the Persian colophon of an *Avân Yasht*, written by Shapur (Ervad Dhabhar's Descriptive Catalogue of Mulla Feroze Library, p. 48).

2 The person who has copied this MS. from that of Dastur Barjo gives his name and ancestry as follows Herbad-zadeh Behram—Ardeshir—Noshirwân—Behram—Dastur Ardeshir—Dastur Mobad—Jivâ—Vikâ—Dastur Ardeshir (د سُدُور مُنَاظِمٌ اَرْدَشِير) —Osta (اَوْسَى) Ram—Herbad Kahânân—Herbad Ádar—Herbad Nahâr—Herbad Sund—Herbad Sahiyâr—Herbad Mobad Hormazdar—Herbad Ramyâr The date is ۱۷۰ Sarosh, mah Adar, year 1119 (A.C. 1750). A Gujarati colophon in Nagari character follows It says :—શાપુર અર્દાં દારદુલ દાં નાગી પાહલાન તુસારીનાંની જેણે લખી છે. (Jarthoshti, Vol. II, No. 3, p. 280).

tion of the Atash Behram at Naosari in 1765. He died on 22nd October 1770.

A few dates relating to

Dastur Darab Pahlan

and his ancestors and descendants.	EVENTS.	DATES.
	Birth of Darab Pahlan's father Pahlan	
	Faredun	1642
	Birth of Dastur Darab	1668 (about)
	Darab's father Pahlan addressed as a leader in Rustam Aspandyar's Rivâyet	1670
	His father Pahlan, signatory as a leader in a communal document relating to Panthaks ...	1672
	Darab's MS. of Divân-i Qâmûs ...	1684
	Death of Darab's grandfather (Faridun)	1687
	Darab's visit to Surat ...	1689 or 1690
	Darab finishes his Kholâsch-i Din ...	1690 (<i>roz</i> 6, <i>mah</i> 6, 1059 A.Y.)
	Darab's MS. of Sad-dar ...	1691
	Darab's MS. of Sarosh Hâdokht ...	1693
	Darab's MS. Vendidad of Banaji's Fire-Temple	1694 (<i>roz</i> 1, <i>mah</i> 1063)
	Darab's MS. Vendidad of Fraimroz Kutar	1704 (<i>roz</i> 2, <i>mah</i> 11, 1073 A.Y.)
	Death of Darab's father Pahlan ...	1706
	Darab writing his Mâeni-i Zend Avesta, Yasna Chaps. 9 and 10...	1707
	Darab's MS. of Ardat Virâf-nâmeh ...	1716
	Darab's MS. of Inshâ-i Abul Fazl ...	1721
	Darab's name standing first in a document of amicable settlement of a sacerdotal dispute from the Minocher Homji priests ¹ ...	1732

¹ *Parsee Prakash*, I, p. 28.

EVENTS.

DATES.

Dastur Darab Pahlan's name put first
as an addressee in a similar letter
of amicable settlement by the San-
jana priests (*Parsee Prakash*, I,
p. 29) ... 29th May 1732

Date of Darab Pahlan's MS. *Vendidad*
at Paris ... 1735 A.C.

Date of Darab's death (*roz* 23, *mah* 11) The end of 1735 or
some subsequent
year.

I will now say a few words, at first (a) on Darab's own
original writings and then (b) on some of the MS. copies written
by him as a scribe.

DARAB'S ORIGINAL WORKS.

1—THE FARZIAT-NÂMEH.

The *Farziat-nâmeh* of Dastur Darab Pahlan is, as the
name itself signifies, a work describing the
What is the *Farziat-* duties (*farzid*) of a Zoroastrian from a
nameh religious point of view. Almost all the
customs, manners and beliefs referred to herein, were followed
by an orthodox Parsee, especially by one of the priestly class, upto
the middle of the last century. Even now, if not in Bombay itself,
in the mofussil Parsee centres like Udwara, Naosari, Surat and
Broach, many of the customs and manners are still observed. In
this matter, the *Farziat-nâmeh* itself is a kind of an Indian *Rivâyat*.
Our author himself refers to older *Rivâyats*. For example, in
his account of the Ahnnavars he says :

بخط پهلوی یک نسخه دارد
چه دستور ملکه طوفه تعلمه دارد
در آن نسخه ر دین ده حکایت
رسی افزون ده ار دیدگر روایت¹

1 *Vide* p. 62, ll. 9-10, of the Text.

Some of the subjects referred to in the book are treated in the Persian Sad-dar.

The work presents, as it were, a picture of the daily life, and of the whole life from birth to death, of an orthodox Parsee. Whatever view may be taken of the number of rituals and ceremonials, one sees at the bottom, a high uplifting moral tone. The very fact of embodying a number of moral precepts from old moralists like Abarbad Marespand shows this. Religion was not thought to be the work of any particular month, day or hour, but of the whole life. So, the object of the treatise is, as said by the author himself in the beginning, (a) to collect in one treatise an account of all the duties which a Behdin, a follower of the good Mazdayasnân religion, has to perform from birth to death and (b) to give some practical advice and admonitions, as given by some Dasturs of ancient Persia. The subject-matter is not to be looked at from the point of view of the present century, but from that of the preceding centuries. As I have said elsewhere, one sees in some of the matters relating to the social and religious life of the Parsees of the last and preceding centuries, some reflex of the social and religious life of a Christian of Mediæval England of the 15th century. That the book was held to be a religious book of importance, is shown by the fact, that a text of it was published, as we will see later on, as a part of the Book of Prayers, published in Persian characters. As the catechism of Christianity, being held to be a very important composition, is published with some editions of the Bible or Prayer-book, so this book seems to have been similarly treated by the Irani Mobads who published the Khordeh-Avesta in Persia.

I will describe here some of the old MS. of the Farziat-nameh:

The text of the Farziat-nâmeh in this volume is based on a

(a) A rough MS. of the Author on which our text is based

MS. written by Dastur Darab Pahlan himself.

It belongs to Ervad Meherjibhai Nowrojee

Kutar,¹ the learned high-priest of Manockjee

Seth's Agiary of Bombay. The MS. consists

¹ Mr Meherjibhai Kutar has, with his brother Ervad Framroz Nowrojee Kutar of the late Mr Nusserwanji Tata's Agiary at Bandra, given us a complete

of 31 folios which are all loose, each folio leaf carrying 17 couplets. The author himself has, here and there, made many amendments, which we begin to see from the very first folio, bearing the first seven lines of the Invocation and Introduction. The sixth couplet therein bears two such amendments. The subjects bear no headings. The author seems to have intended to write the headings later on, and so space is left here and there for such headings. The headings thus omitted may have perhaps been given, later on, by the author in another fair copy, or possibly, they were given by later copyists. In the different MSS. they vary a little. In this volume, the headings are given, as found in a MS. of the *Farziât-nâmeh*, written by the late Dastur Erachjee Sohrabjee Meherjirana, which is now in the Meherji Rana Library.¹ Dastur Erachji has, at times, given headings where none were intended by the author. For example, the author has left no blank space for a heading in his MS. (p. 5, l. 5), but Dastur Erachji has given the heading (our text p 3 top), and has very properly separated the subject of the daily prayers from the preceding subject. Again, he has properly sub-divided this subject into sub-subjects, treating of the prayers for the five different *gâhs*. The author has separated only the subject of Ushahen *gâh* (p. 9, l. 3, of this MS.), by keeping a blank space for a heading. Whenever the author gives his name and appeals to himself as پاره پاچ or as داراب پاچ or in some words like these, we must take it, that he intended to finish the particular subject there and intended to begin another one. But, in some places, he has

Text and Translation, with Notes in Gujarati, of the Shâh-nâmeh of Firdousi I am inclined to name these two learned brothers as the Parsee Warner Brothers. One of the two brothers, Ervad Framroz Kutar, has published a life of the first Sir Jamsetjee Jejeebhoy, Bart., in Persian verse. He has also written in Persian a Pand-nâmeh, a *mondjât*, and a poem in honour of the late Mr. Dadabhoy Nowrojee.

1 Dastur Erachji has made another copy from his MS. under consideration and has placed it in the Mulla Feroze Library at Bombay. *vide* its Descriptive Catalogue of the Avesta, Pahlavi, Pazend and Persian MSS. by Ervad B. N. Dhabhar (1917), pp 12-14

forgotten to keep blank spaces, and Dastur Erachji has very properly corrected that omission and given a fresh heading. For example, page 6 of our text begins a new subject, the previous couplet ending with the author's appeal to himself (p. 10, l. 14, of this MS.). The author has left no blank space for a fresh heading, but Dastur Erachji has corrected that omission. Perhaps, there may be somewhere another fair copy of the author himself, and therein, the above amendations have been made and have been then followed by other copyists.

Our author has divided, in his own MS., the subject of the *vazn* of Abunavar (text p. 6, l. 4) into two parts, by putting in, the usual line of invocation *سما ایزه و دادگر*. I do not understand, why he should have done that. Perhaps, he had written beforehand these lines about the *vazn* (weight) or the meritoriousness of Yazashna, Visparad, Vendidad, and incorporated them here, and while so incorporating them, he incorporated the invocation formula also, which suited in the separate composition but not here.

A number of couplets are here and there struck off and fresh attempts are made in the margin. On p. 56,¹ the last couplet runs, (Vide couplet 28 of p. 34 of our text.)

پشت حوابد پی گلگار نا زمامی
اشم دهی دگر پیده مرد نامی

Some folios after this page are missing. The catchword at the end of page 56 is *ولی آنکس که*, as we find it in our printed text. But in this MS., the next page (p. 57 as marked by me) begins with *دگاه دو طارع پاک خورشید*.

This is the 27th couplet on p. 38 of our printed text. So, several folios are missing from the MS. of this rough copy of our author. On comparing this rough MS. (p. 58), we find the omission of some couplets which seem to have been added in the next fair copy, followed by Dastur Erachji and other copyists.

1 I have marked the numbers of pages in this MS. with pencil.

In the matter of the subject headed in our text as (p. 29, l. 16, Dastur Darab's own copy, p. 50)

در بابت اینکه آدر باد مارضیتند ترزیه خود زرنشت را فریبگ گفت

we find 102 couplets missing. So, calculating at the usual 17 lines per page, 6 pages or 3 folios are missing. These are supplied in our text from the above copy of Dastur Erachji.

Then, in the matter, headed کسی بگرد (our text p. 34, l. 10, Dastur Darab's MS., p. 56), the first 17 lines are given, and then about 144 lines are missing. So, calculating at the above rate of 17 lines per page, about 8 pages, i.e., 4 folios, are missing. As 8 pages, at 17 lines per page, give 136 lines, the remaining 8 lines must have been written on the margin, as we often find them so written in the MS. So, these missing lines, about 144, also are taken from Dastur Erachji's copy. This MS., in the handwriting of Darab himself, finishes at the end of the subject headed در دزگ اسٹ (our text p. 40, l. 22).

It seems that the Farziat-nâmeh proper, as originally intended by the author, ended with the chapter on the Funeral ceremonouies, headed as

در بابت آنکه کسی بگذرد ازین دیها و پس او چه کار ناید کرد

(pp. 34-39 of our text).

This appears from what he says at the end of the subject :

درین دفتر در اوردم حکایت	من دیهه ام در روایت	هر چه-
پرگهده که نه یکجا سپردم	تمامی کیمیات فریض موردم	من
شد آسان بندانیان نامی	بیاوردم درین دفتر تمامی	
کند افزون ازین ناشه نوابیش	شده ختم از فرضیات این حسابش	
بران دان و عاقل چونکه خوانند	او شیروان با پن بندو رسانند	

These lines are mostly in the spirit of what we generally read at the end of such treatises in the form of a colophon. Again, the layman copyist, Hirji Mehta of Naosari, referred to later on, very properly ends his MS. with this subject and gives his

colophon, in which he clearly says that " the book of Farziât-nâmeh is finished ".

تمام شد این کتاب فرمودن نامه در شایست و تا شایست دین و مهندستان
از تصنیف دستور ماحب f. 37 etc.

So, we must conclude that the Roz-nâmeh, which follows this, does not form a part of the Farziât-nâmeh. Dastur Darab's own original MS. under examination does not give this Roz-nâmeh, though it does give, after the above chapter, two other subjects which follow, viz., those of other advices (دیگر پنده) and three great diseases (درد بزرگ), on pp. 39 and 40). It then ends the Farziât-nâmeh saying : تمام شد فرمودن نامه (p. 60). So we see, that our author himself intended to end his book at this subject. Later on, he seems to have written further subjects, but not as portions of the Farziât-nâmeh. The Farziât-nâmeh proper should end here. The Roz-nâmeh has no direct connection with the daily duties or life duties. The very name ending with *nâmeh* seems to show that the author intended it to be a separate book or treatise.¹ Thns the Roz-nâmeh must be taken as a separate work of Dastur Darab.

As to Dastur Erachji's copy, I think, that Dastur Erachji (b) Dastur Erachji's MS must have copied his MS. from an original of the author himself. The copy of which we have spoken above seems, as said above, to be the author's rough MS., especially because in its latter part, it has a number of additions of couplets on the margin. It is not difficult to read the text as written at first because it is written in a pretty fair hand. But the subsequent additions in the margin are not so carefully

1 In the case of this Roz-nâmeh, in the account of Roz Daepdin (11th couplet), the second hemistich in our text is taken from a copy of the Farziât-nâmeh in the Naosari Meherji Rana Library (No. 210 Persian MSS.). MNK gives the line as (p. 142, l. 9) که داد مردمی این روز دادی. Dastur Erachji's MS gives it as که داد مردمی خواه این روز دادی. These lines are not sufficiently intelligible. MNK of the copyist Hirji Mehta of Naosari gives it as که داد مردمی این روز دادی. Even the line, as given in our text, is not very clear, though more intelligible than others.

written. So, I think the author may have prepared, later on, a fair copy, perhaps, with some verbal alterations here and there, and Erachji's MS. may be a copy from that copy.

Though I have given no collations, I have often consulted two other MSS. which have been useful in solving occasional difficulties arising from miswritten words. Two other MSS. consulted two other MSS. which (c) The MS. of Hirji have been useful in solving occasional Mehta of Naosari. I have referred to them in my footnotes. I name these two MSS., MNK₁ and MNK₂. The first MS. is about 155 years old, having been written in 1138 A.Y. (1769 A.C.) It was written by a Parsee layman Hirji Homeji Mehta of Naosari. The MS. begins with the following Invocation to God :¹

نام ایزد دخشنانده هشایشگر مهریان دارده دادار

This is followed by

اون فرمیات نامه از تصدیف گرومن مکانی دستور داراب بن پالن دریدون

The MS. seems to have been written hastily, in a way, which gives one a good deal of trouble to read it, because the arrangement of couplets varies often. The pages are not written systematically in

1 In the first seven couplets invoking the help of God, we find some differences from our text. For example, in the 2nd couplet, the first word is, instead of *rakhm* of our text, رحی which seems to have been miswritten for رحی, *zahi*, i.e., "excellent". The MS. is written partly in the *shekast* style. Attempts have been made to correct, here and there, the original writing, but not always for the better. For example, in the case of the above word, *rakhm*. At first, the word seems to have been written :*akhm*, but then an attempt is made to scratch it off with a knife and the word 'zahi' is substituted. We see a similar attempt of correction in the second line of the 5th couplet of invocation. At first, we find the line written, as in our text where the last words are روی چش و نور but then, the first letter 'ر' is struck out and a word, something like چش is written, which does not seem to give any suitable sense. I find in the MS a loose sheet of paper containing a list of corrections under two columns **اطلاع** and **صیغ**, i.e., Correct and Incorrect. There are about 160 corrections.

one way.¹ The number of columns and the number of lines in each page vary. Somebody has counted the couplets of this MS. and has marked the number in Gujarati as 1318. But he has calculated the prose lines of the colophon at the end also as those of the couplets. So, correcting the mistake, the couplets of this MS. come to 1308. The text of the MS. is divided

1 The following short description of the arrangement of a few folios will give one an idea of the peculiar way in which it is written. In the beginning, the MS. has breadthwise three lines on each page and the arrangement of the lines varies. On the first page, the lines in the first two columns from the right form a couplet. Then, when they end at the bottom, the subject continues in the third column on the *left*. The couplets run in the form of one line below another. Then on the next, *i.e.*, the second page, the order is reversed. The lines in the first two columns from the *left* form couplets. When they end at the bottom, the next couplets are written in one column on the right. Then on the third page, the running order is like that of the first page. In other words, the arrangement of the couplets on each side of the page varies alternately. The single line couplets are written a little crosswise. Then from the 10th folio, the arrangement again varies. The lines in all the three columns are written a little crosswise. The two lines of the couplets run one under another in the first column. Then two couplets run vertically between this first column of couplets on the right and the middle column. Then the two lines of the couplets run, one under another, in the second or middle column. Then again, two couplets run vertically between the second or middle column and the third column on the left. Then, in the third column, the lines of the couplets run one under another. The same arrangement continues on the other side of the folio (f. 10), but with this difference that there are no vertically written couplets between the second (middle) and the third (on the left) column. This arrangement continues upto folio 13. On folio 14, the arrangement again varies. There we have only two columns. In place of the third (on the left), we have vertically written couplets. Again, these vertical couplets also are not in the same order. The first couplet so written (on the right) has its lines written one by the side of another. Then the next couplet has its line one under another. Then the next two couplets are similarly written one under another. Then the arrangement of folio 14b is similar to that of 13b. Then that of 15a is again similar to that of 10a, that of 15b is like that of 14b. Then that of 16a to 18a is like that of 15a. That of 19a is again altogether different. Then the couplets of the next pages upto f. 37a are arranged in one or another of the above order of lines. The MS. seems to be a labyrinth in the arrangement of its lines and I have seen no MS. like it.

into two parts, each ending with a colophon. So, there are two colophons.

Our text has in all 1513 couplets. The reason, why the number of couplets in this MS., in the first portion preceding the first colophon, falls short when compared with our text, is, that the scribe has omitted some parts from the preceding portion ending on folio 37a and has given them separately after that portion, ending them with a second colophon. The writer begins this second part with the following invocation :

ایزد ۱ متعال دادار نیهمال و کار سار نده نوار رحیم و گریم مهران دلکشا سی
 ۲ هذل ۳م بیزور آفرینده عالمان بیداد کدداد ۴..... قادر پریزه
 رپر شکر دادار خروه مدد کنم ۵ تفسیر ار دین ریومند این کیعیات سی روره از
 تصدیف دستوران دستور دستور صاحب مهران دستور پر نور دار ایجی و اد پا ۶لدجی
 ۷مرقوم دسل ار نریومن ۸

After the introduction, there follow the following subjects :

- (1) The account of the *Roz-nâmeh* (p. 39 of our text).
- (2) The Three Diseases (p. 40 of our text) under the heading
 کیعیات دگر (i.e., Other Subjects, 1 4, 3rd col, of folio 39).
- (3) An account of the 30 days (p. 40, l. 23, to p. 46 of our text) under the heading
 نقصیلات سی رور (f 39b top of 2nd col.)

At the end, follows the second colophon. The division of the *Farziât-nâmeh* in this MS. seems to be very proper, because the subjects treated in this second portion do not refer to one's duties (*farzidt*) in the proper sense of the word. The original itself of the

1 *Muta'âl*, high, exalted.

2 I am doubtful about the reading of this and the next two words as the writing is indistinct and the paper is a little worm-eaten here

3 Not legible, a portion being worm-eaten

4 *Tafsîr*, explaining.

5 i.e., Counting his descent from *Neryosan*(g).

author, referred to above, also does not give the *Roz-nâmeh*.¹

I give below the two colophons, and, in an appendix, some particulars about the writer and some members of his well-known family, as it is very rare to find a layman writing a religious manuscript :

تمت نمام شد این کتاب در صدیات نامه در شایعیت و ناشایعیت دین و مژد
یستان از تصمیف صور صاحب مهربان دستوران دستور دستور داراب بن پالان
این فریهون² دانکه نثاری و رامشی اندر رور مبارک نهمن امشاسقد و ملا
پمایون مهر ایزد یروز رهه مبارک سالید شهر⁴ دی الحجه سن ۱۱۸۲ ۲۷ گری
صوت ۱۱۸۳ چیقر صد دسمی سن ۱۱۳۸ مبارک از شهنشاه شود چروری
شاو ایران زمین وقت دو پهور دالجیر و ظفر اتمام یافت⁵ نعون ایزد بهان
کارب العروف⁶ افضل ترین هن آبشار الله نهادین ہمچوی واد و مکی مهند این
دروازجی این بهایجی ناگر مقوطن قصده نوساری سرکار سورت⁸ مضاف دصونه
امهناناد⁹ لاکه در موضع¹⁰ نواجهه عاگره پرگنه چوراسی تحریر یافت پچه محله
خود قلمی دهوده شد

زانکه من یدهه گهگارم

هر که خواند دعاء طمع دارم

نشرتم انکه تو ماری یاد گاری

نوشتم نهاده صید نر مسیده

نویسنده را نیست فرد امید

1 Between the two portions of this Mehta MS there is a writing in Gujarati with the following line in Persian at the top.

پام و کشتهش اول نه نهاده سروش ار بیش او چرگز نجیبد
i.e., "Sarosh will never move away from him who first puts on *pandm* (*partidâna* or *padân*) and *kusti*."

The Gujarati writing consists of 8 lines, each divided into two parts. It seems to be an intricate puzzle for one to solve.

2 I am a little doubtful about the reading of this word. It may be read as "in kē" or as "ān kē".

3 Auspicious, fortunate.

4 *Zul-hijja*, name of the last Arabian month.

5 عون 'awn, aid, assistance.

6 *Az-af*, most weak or helpless. The word is an equivalent of *kamtarin*.

7 The word seems to be *غبار الله*, *ghabâr al-lâh*, dust (*ghâddar*) of God, corresponding to *khâk-sâr*.

8 *Murdî*, annexed, added to.

9 Incorrectly written for *علّام* *alâ'îm*, *alâqâ*, province, district.

10 *Mawâsa*, district.

TRANSLATION :—“ This book of Farziat-nâmeh in (the matter of what is) lawful and unlawful in the good Mazdayasnân religion was finished from the literary composition of kind Dastur Saheb, Dastur of Dasturs, Dastur Darab, son of Palun, son of Faridnn. Know.¹ that it was finished with pleasure and gladness with the help of the unseen God, on the auspicious day Bahman Amshâsfand, auspicious month Meher Yazad, on auspicious ² Friday ³ of the year, month *zil-hijja*, *Hijri* year 1182, *Samvat* 1823,⁴ *Chaitar Sûd* tenth, auspicious year 1138 of Emperor Yazdagard, the king of the land of Iran, at the good and fortunate time of noon.⁵ The writer of this book is the most humble, the dñst of God, Behdin Hirji, son of Homji Mehta, son of Behramjee, son of Bhaijee Sâkar (Sâgar), inhabitant of the town of Naosari, *sarkâr* of Surat, annexed to the *subah* of Ahmedabad, the district in the territory of the Raja of Agra, province of Chaurasi. Written in the Pochi Street. Written by his own pen.

“ I desire blessings from him who reads this, because I am a sinful humble person. I have written this for (my) remembrance on this condition that you remember me. The writing will (continue to) remain, as black over white,⁶ (but) the writer has no (certain) hope (to live) till to-morrow.”

The second colophon at the end, written in somewhat cross lines, runs thns :—

کا ذب الحروف سن دندن دین وہ مار دیسنان بہ دین ہر جی راہ رسمی مہنہ
مہ طین قصبه نوساری درور مبارک خرو مند خو رشید ایزد و مہ مبارک آب ان ایزد
سن ۱۱۳۹ از شہنشاہ یزد چرو شریار سدروت ۱۸۲۶ چیتمہ صد پرورہ نورن
بزد نیمان تحریر پاٹت وال اللام

1 Or taking the other reading. “ This (book) which was finished, etc.”

2 I am doubtful about my reading *marbarah*.

3 The word is written with a *pesh* as ڦرj tuhra, which is a name of Venus. So the day of *Zuhra*, i.e., Venus, may mean Friday. I am doubtful of my reading.

4 1768 A.C.

5 Lit., two watches. Of Hindustani ڈپڑ, Gujarati ડિપડિ.

6 i.e., with black ink on white paper.

TRANSLATION :—“The writer of this book (words), I, the servant of the good Mazdayasnân religion, Behdin (i.e., layman) Hirji, son of Homeji 'ehta, inhabitant of the town of Naosari. Written on the auspicious day, the brilliant Khorshed Yazad and the auspicious month, Aban Yazad, year 1139 from Emperor Yazdagard Shehryar. *Samvat* 1826, *Jaih sud parveh*. Written with the help of the unseen God. Farewell.¹”

The second Manuscript MNK₂ is a neatly written manuscript of 147 pages of 11 couplets each. According to the colophon in verse at the end, the writer is the owner himself, who gives his geneology as follows: Mâhyâr-Naoruz-Ratan-Minochehr-Ratan-Manock-Dastur Pablan-Faridun, of descent from Neryosang. It was written at Naosari on *roz* Khordad, *mah* Tir, year 1266 A.Y. (1897 A.C.)

(e) A third MS. of seven loose folios has been kindly given to me for inspection by Ervad Mahyarji N. Kutar as being the original in the handwriting of Dastur Darab Pablan. The first folio is missing. The first of the 7 existing folios begins with the words **بِمِ شَيْرَسَلِ يَكِ بِمِ** which begin the fifth couplet of the 2nd page of our text. These few loose folios seem to be perhaps the very first crude attempt of the author to versify his subject.

I give below a list of some of the subsequent MSS. Other MSS of the of the *Farziât-nâmeh*, written by later *Farziat-nameh* scribes :

1. A MS of the Naosari Dastur Meherji Rana Library. It is No. 210 of Persian Manuscripts, and has 72 unmarked folios. It has headings and the writer is not known. Mr. Bamanji N. Dhabhar, who has kindly inspected it carefully for me, thinks that it was perhaps written by the gentleman who presented it to the library, Dastur Rustamjee Kekobadjee Meherji Rana, who was for some

¹ *Wa's salim*, i.e., farewell, adieu, good-bye, “and there is an end of it.” (Steingass).

time a student of the Sir Jamsetjee Jeejeebhoy Zarthoshti Madressa in Bombay.

2. A MS. in the private Library of the late Ervad Manockjee Rustamjee Unwala. Folios 72. Eleven lines to a page. The Farziât-nâmeh proper finished on *roz* Behram, month Meher. The year is not given. The Roz-nâmeh follows it. The MS. is written by a Mahomedan, Shaikh Sadr-ud-din, son of Shaikh Munavar-ud-din of the *pâragna* of Chorasi.¹
3. The private Library of the late Dastur Kekobad Rustamjee Meherji Rana of Naosari. No. 13, (pp. 48-49 of the Manuscript Report of some Public and Private Parsee Libraries by Ervad Nusserwanjee Bnrjorjee Desai, p. 44, No. 145).
4. The same Library (*vide ibid.*, No. 25, pp. 75-76).
5. Mulla Feroze Library (*vide* the Supplementary Catalogue by Ervad Dhabhar, VIII, p. XX. No. 1). It is one of the three treatises contained in the volume and was written in 1199 A.Y. (1829 A.C.) by Mabad Hormaz *bin* Burjor.

2—THE KHOLÂSEH-I DIN.

The Kholâseh-i Din (Explanation of Religion) is a compendium of several religious subjects, the like of which we find in the Rivâyats. This treatise is not held in that esteem as the Farziât-nâmeh which is often referred to by later writers. The first part of it is a kind of Persian Bundelesh. There are two subjects or chapters which are of some importance :

- (1) The one is that on the hundred names of God. In some other writings the number of the names is given as one hundred and one. The names are variously written by different authors and writers and variously explained.

1 This *pâragna* is also referred to in the above MS. written by the layman Hurji Mehta.

Here we have an explanation of the meanings of the names by a learned Dastur who lived about 300 years ago. We wish he had written his subject in simple prose, because, in the case of several names, his rendering of the meanings of the names is obscured by his verbosity in verse.

(2) The next subject of importance is that headed as the "Ravidād-i Darab Pahlan" which contains some autobiographical references to the author's life.

The text of the Kholāsah-i Din in this volume is based mainly on a copy of the treatise contained, with some other subjects, in a volume in the Mulla Feroze Library MS.

Feroze Library. This MS. is No. VIII 8 of the Catalogue of the Library of Prof. Rehatsek (p. 181). It is headed *قصہ اخہ جادو و گوشت پریان نا چو ڈنگہ دبگر*

The volume contains 25 subjects wherein our treatise is the 6th after the following subjects :

1. Âkhar Jâdu and Gosht Fryân.
2. Mâr-nâmeh.¹ A colophon at the end of this says, that it was written for Behdin Hakim Hormasji, son of Hakim Edalji, son of Hakim Jamasp, in 1163 A.Y
3. Jamasp-nâmeh.²
4. Another Jamasp-nâmeh or Jamaspi.
5. Gazasht-i Abâlish. A colophon at the end says that it was written for the above Hakim Hormasji in 1166 A.Y.

Then follows the Kholāsah-i Din. This subject has 31 folios. It was written by Mabad Shapur Manock Behram Sanjana for Hakim Hormasji Edulji and completed on *roz* Din, *mah* Amerdad, 1166 A.Y. This is followed by 19 other subjects.

1 For the Mâr-nâmeh, *vide* my paper, 'The Persian Mâr-nâmeh' (Journal of the Anthropological Society of Bombay, Vol. III, No. 1, pp. 35-41. *Vide* my Anthropological Papers, Part I, pp. 34-42).

2 *Vide* my "Jamaspi".

Some inadvertent mistakes of the copyist have been corrected from a MS. of the Naosari Dastur Meherji Rana Library. The following is the list of the mistakes so corrected :

Page	Line	Meherji Rana MS.	Mulla Feroz MS.
52	15	بادا او	بادا ور
55	9	جمکرود راز	جمکرود رار
58	24	ارین سر	ازین
58	31	تو هم رفیجه	نام افیجه
58	36	قدرت و دست	قدرت اوصت
59	26	دو عالم	تو عالم
60	19	که هر گون	که هر کو
60	28	تاتود ای	نا قوانی
60	34	ناد گه دقم	باد نم گرگر
61	15	لا گش کس	لا کس
61	30	پد و ست	بد و شت
65	22	کند جاده دی	کم جاده گوئی
67	9	زان مورد	را صرد
68	16	کوره باخ	کوره بخ
68	21	و مه	ا مل
71	16	بدار اب	ای داب

p. 58, l. 19, اوری ای چام which is the correct reading has been substituted from another MS. of the Kholāseh-i Din of the Mulla Feroz Library for چوک ای چام of the MS. followed for our text and of the Meherji Rana MS.

I give below a list of a few known MSS. of the Other MSS. of the Khola-
seh-i Din. Kholāseh-i Din, other than those named
above :—

1. Meherji Rana Library. No. 200 of Persian MSS. Folios 13. Thirteen lines to a page. It bears no colophon.
2. Ervad Manockji Rustomji Unvala's Library. It also contains a *monḍyat* by Dastur Darab Pahlan. It was written by Ervad Jamshed Manock Rustam, the maternal grandfather of the owner. Completed on *roz* Rashna, *mah* Amerdad, 1206 A.Y.

3. Mulla Feroz Library (*vide* the Descriptive Catalogue of the Avesta, Pahlavi, Pazend and Persian MSS. in the Mulla Feroz Library by Ervad B. N. Dhabbar, VII, p. XX, No. 1). It contains Virâf-nâmeh, Farzîat-nâmeh and Kholâseh-i Din. The MS. was written by Mobad Hormazd bin Burjor. The dates of the completion of the three treatises are 1201 A.Y. (1831 A.C.), 1199 A.Y. (1829 A.C.), and 1201 A.Y. (1831 A.C.).

4. The private Library of Ervad Meherjibhai Nowroji Kutar. In rendering my version, I have taken, here and there, the help of this copy, naming it MNK. It was written by the owner himself, on *roz* Ram, *mah* Deh, year 1261.

The writer of the MS., tells me in his letter, dated 6th December 1923, that he had copied it from an old MS. written by Ervad Jamshedji Manockji Unvala¹ of Surat, who had in his turn, copied it from an old MS. in the Library of Dastur Khurshedji Burjorji Darab Pahlan.

In his Kholâseh-i Din, in what can be called his autobiographical chapter (chapter headed دریافت داراب, p. 56), he thus speaks of what led him to write the Kholâseh-i Din : Destiny at the hand of God once took him to Surat where he stayed as the guest of Kâus Bahman² (p. 57, l. 31), who was a known charitably disposed person, much esteemed by the people of Surat, and who, himself having been descended from Mobads, always welcomed religiously-inclined persons. One day, when Kâus was sitting in the company of his children and friends, conversation turned upon religion and upon literary matters about prose and poetry. Jamshed, the son of Kâus, who was in the company and who knew well Zend and Persian, gave out the mean-

1 I think this is the second MS. referred to above.

2 We find this name as that of a leading priest in a letter written on behalf of the Surat Anjuman, dated 9th November 1683 A.C. (*Parsee Prakash*, I, p. 845).

ing of Yazashna, which was not sufficiently known before that time, in such an excellent way, that the whole assembly which heard him became thankful (*shākir*). Then, at the happy suggestion (*yānn*) of the father (Kāus), Darab finished these beautiful (*nāgē*, نجع) words (p 58, l. 6).

In the last part of the account, Darab is rather abrupt, and so, not clear ; but what he seems to mean is, that Kāus suggested to him to write a treatise on the religious subjects talked about in the company, and especially the subjects referred to and recited by Jamshed. He gives the date of his finishing the treatise as *roz Khordad, mah Shehrivar*, 1059 A.Y. (1690 A.C) and says that he named the work as *Kholāseh-i Din*.

The word *monājāt* (مناجات) means " a silent and fervent

prayer, inward converse with God".

3 Dastur Darab Pahlān's *Mondjāts* It comes from *nāj*, نجع, meaning "communicating a secret". It is a

prayer in which the person praying holds, as it were, a converse with his God and pours forth his own inward personal feelings of devotion and expression of humility. In this, it differs from the formal prayers. Some known Persian poets like Nizami, Sadi and others have composed prayers of this kind.¹ Among the later Zoroastrian composers of such prayers in Persian, the names of Sher Mard Malik Shah and Zarthost Behram are known to Parsee scholars. Their examples were followed in India, by some of the Dasturs of the last and of the preceding century. Some are anonymous. I give below a list of some known authors of such *monājāts* :

- 1 Sher-Mard Malik-shah.
- 2. Zarthust Behrām.
- 3. Mullā Rustam Asfandyār.²
- 4. Darab Hormazdyār.

1 *Vide* Mr. Meherjibhai N. Kuka's "Niyāyash-i Ahurmazd" in Gujarati characters (નિયાયશી અહર્માદ, 1914) for some of these *monājāts*.

2 These first three writers all belonged to Persia.

5. Barjo Kāmdin.
6. Dārāb Pāhlan.
7. Jāmāsp Âsā.
8. Shāpurji Māneckji Sanjāna.
9. Mullā Feroze.
10. Minocher Edalji Jāmāspāsā.
11. Jamshedji Jaināspji.
12. Erachji Sohrābji Meherji Rānā.¹

The latest attempt of this kind is that of Mr. Meherjibhai Nusservanji Kuka, M.A. who has composed and published three such *mondjāt* prayers in his નિયાય્યો અનુરૂપાંક.² Some of these *mondjāts* are given at the end of the present large volumes (તમાર જીરદેખ અવગતા) of Parsee prayer books. We find that Dastur Darab Pahlan had written three such *mondjāts*.³ I have seen three MSS. containing these.

(a) In one, the *mondjāt* after the usual invocation of Pānām-i Dādār, is headed thus in Gujarati language written in Avesta characters :

ખોડાયા કુન દોા મારા કાબુલ

માનાજાત દરાય પદ્ધતિની લખીશે.

It contains in Avesta characters the *mondjāt* " Khodāyā kun doā-i marā qabūl ". The MS. is written by Ervad Manock Rustam Faram Noshewan in *samvat* 1839 (1782 A.C.) The colophon of this MS. runs thus in Gujarati :

લખીતાગ એ. ભાણેક એ. ઇસતમ એ. પરામ એ. પુરીરથાન નાયે સંલાલ ભી
આતશાખેરામના એદમતગાર શાંખત ૧૮૩૬ના

1 For the *mondjāts* of these composers, written in Gujarati characters, *vide* તમાર અવગતા (1871, Vol. I, pp 771-810) by Dadabhai Kavasji.

2 This book contains besides his own three *mondjāts*, five of Nizami, two of Sadi, one of Sanai, and two of Dastur Mulla Feroze of Bombay. They all are given in Gujarati characters with translation in Gujarati (1914 A.C.)

3 *Vide* the above mentioned તમાર અવગતા of Dadabhai Kavasji, pp. 793, 798, 822 The Descriptive Catalogue of all MSS in the Naosari Meherji Rana Library by Mr. B N Dhabhar (1923, p 71) refers to a copy of one of Darab's *mondjāts* in Avesta characters in the Library (No. 39) and two *mondjāts* with Gujarati translation (p 143).

(b) The second MS. is a collection in Gujarati characters of the *monājāts* of several writers. It has no heading and no colophon. It contains one *monājāt* of Sher Mard Malik-shah, one of Zarthusht Behram, two of Darab Pahlan, and two of Dastur Burjor Kamdin. There are six others without the names of authors. They are headed :

(a) મનાલત શાહ વાલન કનીછે, ઓશેદરની ભી છે (f. 43)
 (b) મનાલત ગોનાણ દરે થવાનો લખીછે. મેદાતાલાની (f. 46)
 (c) એ મનાલત પેહારામ કંજદની લખીછે. તે લખીછે (f. 51)
 (d) એ મનાલત કંજરત ખારે તાલાની ખીલ લખીછે (f. 54)
 (e) એ મનાલત વરશાતની લખીછે. વરશાતની દોચાની છે. (f. 56)
 (f) એ મનાલત કેખસરો પાદશાહ રથતમ ઉપર દુલ્યાકીધી છે તે પેહલવીમાણી લેખને એવી

The heading of the last *monājāt* says, that it contains blessings by king Kaikhosru on Rustam and is taken from the Pahlavi. But, on looking into it, we find quite the converse. It is Rustam who blesses his king Kaikhosru in the names of the 30 angels who preside over the 30 days of the month. The MS. seems to have been written more than a hundred years ago.

The third MS. is in Persian.¹ It is a small size MS. of 111 folios. It contains in all 25 *monājāts*, among which Darab Pahlan's two *monājāts* are on ff. 39 and 48. It contains 3 *monājāts* of Darab Hormazdyār, 2 of Zarthusht Behram, 1 of Jamasp Asa, 1 of Mulla Nazami, 1 of Shaikh Sadı Shirazi, 6 of Mulla Feroze, and 3 are anonymous, i.e., not connected with any name. There are also the following five which draw our special attention. They are headed :

1 ملأجات ندام نامي فرامجي كار سجي
 2 ملأجات تندرسشي پدروز نانو وخترنيك اختر
 3 براي نيك نام واله حقيقى فرامجي كار سجي
 4 مهارك باد جشن زورور جهان انور نرامجي كار سجي نيك نام نيك
 5 سرادجا م (f. 77) (f. 85) (f. 92)

1 I am indebted to Mr. Meherjibhai N. Kutar for the loan of all these three MSS.

۴ تذکرستی بنام نامی پیش بخش پیش ماتی چناب محتاطب
هر مو زجی بدهی کاجی میده زاده عمر از بر خوردار کام گار خورشیدجی
(f. 95) دور ایجی

۵ این قصیده در مصحح ورودجی بیهکاجی بیک نام نیک سرادجم
غريب پرور داد گستر از اخلاص گزین صادق یقین متشی میده محمود
(f. 104) اورنگ آبادی

These five pieces cannot be called *monads* in the strict sense of the word. The first three form a kind of prayers for Framjee Cowasji, a well known Parsee leader of the last century (A.C. 1767-1851) and his daughter. It seems, that they were composed by a Dastur for them. The parties themselves can recite these prayers. Pirojbai was the daughter of the above Framjee Cowasji and the wife of Ardeshir Cowasji Dadyseth. The fourth is the composition of Khurshedji Dorabjee who mentions his own name Dorabji, six lines above the end. The fifth, as its heading itself says, was a laudatory poem composed by a Mahomedan Munshi named Sayed Mahomed Auran-gâbâdi for Hormasji Bhicaji (surnamed Chinai 1768-1842) who was a known merchant of Bombay.

We find the following note on the last but one folio :—

این کتاب مناجات برای خورشیدجی دارابی هر مو زجی دارانشی
نوشته شده بدست متشی محمود حسنه پهای خاطر بر خور دار مذکور
صربا دولت مدینه باد

A Few MSS. written by Dastur Darab as a Scribe.

I will now describe here some of the MSS. written by Dastur Darab as a scribe.

A thorough examination of one of the MSS. of Darab

(1) Darab's MSS. of the Vendidad. (a) The Vendidad at the Banjee Fire-Temple

Pahlan, written by himself, will be found interesting For this purpose, I will examine here the MS. of the Limjee Banajee Fire-Temple, kindly lent to me by Mr. Sorabjee Nanabhoy Banajee, one

of the Trustees of the Fire-Temple.¹

It is a well-bound beautiful MS., excellently written with a bold hand on pretty good paper. It has 353 folios with 15 lines to a page. The folios are numbered in Gñjarati. It begins with the following invocation in Pahlavi and Persian :

Pahlavi :— Pavan sham-i Shnâyasna-i Dâtâr Auharmazd rayomand gadman-homand va avârik yazdân va Amhospandân pavan khûp inarvâk.

i.e., With the name of Dadar Oharmazd who is worthy of praise ² and who is brilliant and glorious and (with the names of) other Yazatas and Amesha-spands, with good omen.³

Persian Invocation :—

بنام گرددکار دین و دنیا رقم سازم یکی دفترز و صنا
که دستوران بخوانده این خط من دوا گویند مر داراب پارم

Then each chapter of the Vendidad begins with a couplet in Persian, wherein Darab gives his own name. I give below the 22 couplets at the head of the 22 chapters :

Pargard

1 f. 69b	توایی داراب از پهت مر افراز در پرگرد اول را بکن باز
2 f. 73b	دوم پرگرد داراب ابتدا کن سرخامه بعلم یک خدا کن
3 f. 83a	سیم پرگرد ای داراب بنویس که گردد سرنگون شیطان ابلیس
4 f. 90b	رقم داراب کن پرگرد رانع که گردد مهر دشنه پاک مساطع

1 We find the following note of presentation on f. 296b :

• એ પોથે ખનાળની હરેક મેહેર અથે કમતરીન કણેદીન મનચેરાણ કુ. પનજલાઈ સોસાભા
રદ્ધિમનીએ પોતાને પદ્ધતિ વેચાયો લઈને પોતાના અધ્યપ પનજલાઈના રાણના રચાબના
કીને ધરમામાતે મુદેલો છે. એ ઉપર એ ફોઈ દાવા કરે તે ૧૬ બાતથણે.

The note of presentation is written at the commencement of every *pargard*, and every page of the MS. is marked with the initials of the donor.

2 Or praiseworthy Dâdar Hormazd.

3 P. مرحوا, good omen.

4 ساطع, bright.

5 f. 108	بکن پرگرد پنجم را دو داراب شروع از صدق دل واز روی شاداب
6 f. 121b	نومه گر ششم پرگرد داراب حسرد و دشمنان گردند بے آب
7 f. 140a	بیا داراب در پرگرد هفتم خطی پدیس روشن همچو ایم
8 f. 156a	ایا داراب شو زود ار نیازست که این پرگرد پشم دس در است
9 f. 194b	نهم پرگردرا چون در کشای بداراب آفرین ار جان نمای
10 f. 209a	دهم پرگرد باشد بیک خوشتر دویش رو دای داراب بهتر
11 f. 224b	دهم با یک چو پرگرد بخواهی بداراب آفرین ار دل رسانی
12 f. 229a	دهم نادو بود پرگرد خوشتر نه ار داراب ندویسند بعدیور
13 f. 242a	۱ بیانث عفر پرگون ار شنای دو نام کاتپش داراب یانی
14 f. 253b	اگر پرگرد رایع هشتر دانی تو ای داراب خوش آواز خواهی
15 f. 261b	ایا داراب خانم عذر پرگرد بخوان و هم دویس ار هم پرگرد ^۲
16 f. 270a	بود پرگرد ^۳ سادس هنر چون گل تو ای داراب خوارش همچو بلبل
17 f. 276b	بود پرگرد همانع عذر روشن تو ای داراب خط کن همچو گلشن
18 f. 278b	بود پرگرد نامن هنر چون دار اگر داراب ندویسند خط پر
19 f. 294a	چه خوش لفظ است تماش عذر پرگرد بخوان دارابه ار هستی چوانمرد
20 f. 305	رقم کردی اگر پرگرد تا بیست پس این اند پنهان داراب ارجیست ^۴

1 Three and ten, i.e., thirteen

2 Free (*bav-gard*, lit., turned away) from fault3 A:ab, sixth. $6+10=16$ 4 i.e., When you have written so much as 20 *pargards*, there is no room for any anxiety, you will soon finish the whole.

21 f. 310a

پرگرد پکم بادیست ستاپ
اگر خواهی نواب رنام داراب

22 f. 314a

دویم بادیست آئی ای شاب¹
که شده وندیده ختم از دست داراب

The MS. being the Vendidad Sadeh ² which is recited with the Yasna and Visparad, directions for the ritual are generally mentioned wherever they are required. Directions in smaller matters, like those of the repetition of the recital of some passages here and there are given in Persian, e.g., the instruction for the recital of Ashem and Abunavar are given in Persian as “*do goftan*”, or *sēh* or *deh*. The Persian is written in Avesta characters.

Some instructions in larger matters are given in Gujarati written in Nāgari alphabets, e.g., for the recital of the particular day and month it is said, e.g., રોજ વહુમાન માટે વહુમાન ૫૮.૩

The MS. presents us some examples of the Gujarati of the Parsees of about 200 years ago. I give below a few examples of the comparatively larger instructions for the ritual which are Gujarati in Nāgari alphabets. In the second column, I give a few instructions as now given in modern Gujarati, and found in the “Yazashna ba Nirang” by the late Ervad Tehmuras Dinshaw Anklesaria.

1 “*Shab*, a young man (especially from twenty-four to forty)” Steingass. The meaning of the couplet is: “O young man! Come (*ay*); it is now 22nd (chapter). The Vendid (contraction of Vendidad) is now finished.”

2 શાદી means simple. As the recital of the Vendidad in this case is not simple, but mixed up with the chapter of the Yasna and Visparad, the adjective seems to be rather inappropriate. But, what is meant seem to be that it is free from the incumbrance of the Pahlavi commentary or we may take the word ‘sadeh’ here, in the sense of “smooth”, because in such a MS. the various chapters are so arranged as to present a smooth recital for the worshipper.

3 To recite *roz valmān*, *māh valmān*. *Valmān* is P. *வழி*, *bahmān*, “some one, a certain person, anything unknown”.

Darab's MS.

- 1 જાતી તથ્યિ જમણી ખાંડિ પાસિ ઉભુ થાકી રાથની પઢિ.
- 2 હ્યાતી ભણ્યિ લાણાએ¹ આગિ આતિશ શાલસુ હા ઉભો થાકી રાથની પઢિ
- 3 હ્યાતી તાખુ ડાવિ આંગિ આતશ શામુ ઉભો થાકી રાથની પઢિ
- 4 જાતી તાખુ જમણુ આગિ જેતી ગાહ આતશ ગાહ માધ્ય ઉભો થાકી રાથની પઢિ.
- 5 બાજ પ્રાલાએ f. 40b.

Tehmuras' Book.

- 1 જેતીની જમણી બાળુંચે ઉભો રહીને રાથની પઢે.
- 2 જેતીની જમણી બાળુ આતશની સનમુખ ઉભો રહી રાથની પઢે.
- 3 જેતીની એખી બાળુ આતશગાહ સનમુખ ઉભો રહી રાથની પઢે.
- 4 જેતીની જમણીબાળુંચે જેદગાહ તથા આતશગાહની વચે ઉભો રહી રાથની પઢે.
- બાજમાં પ્રાલે.

Other peculiarities of Gujarati in this MS. are presented by the following instances :

- (a) અશું, તિશું, for જેશું તેવું (f. 14b).
- (b) એણ્યિ ર્યાનક for એ જગ્યાએ (f. 65a).
મુખ લગી અપરં હૃપો ધર્યાશ્ત તથું હાચે સાત કર્દી પઢિએ ધાર. (f. 275a).
- (c) The use of the word *hām* (હામ) for *hom* (હોમ) is general, e.g., હામ પીળ બાજ પ્રાલાએ. Here હામ પીળ is for હોમ પીળે.
- (d) કર્દો સંપુર્ણ પઢિએ ધારત for કર્દો સંપુર્ણ પઢિએ જાય.
- (e) જગ્યા ધાયો for જગ્યા (f. 60a).
- (f) પશ્ચાતા for પણી (f. 328a).
- (g) જમણી પણી for જમણી બાળુંચે (f. 329a).
- (h) એ અનતર for એ દરમ્યાન (f. 329a).
- (i) સરસા for સરખા (f. 330a).

1 This word for અશું, right, has more of a Marathi formation than Gujarati.

(j) ખુઅાનિ લાયે, આતશ લાયે, for ખાનને લગાડે, આતશને લગાડે,
(f. 337b).

(k) વરસ એનિ થાંડે for વરસ એની જવાયે

(l) ખુધ પાવ કરી.

(m) ચોતી for જોતી. જોતી also is often used.

(n) અનુમન અ છલાણિ ક્રિય તેમ પઢીએ for અનુમન તેવી છલાણને કરેં તેમ પઢીએ.

This MS. ends with the following Persian, Pahlavi, Pazend and Gujarati colophons :

Persian :

ز شاه ٻزد گرد نیک اعمال
نھنسقین روز بده ارماده خرداد
که شد ختم این کتب دین نا داد
اگر جو پنه نام کا تب از من
دوه داراب نن دستور پا لن
ز نو گ خامه گر رفتست هزوم
زور گان از گرم سازانه عفوم
چو در دلیابی ٹانی شد مرضنم
برای ٻل گاری این نبشنم

Pahlavi :

Farzpat pavan shûm va Shâdih râwashna dayan yûm Auhamrâzd
binâ Khûrdad vahizak shant yak hazâr shash va sê.¹
Yazdagardi, dayan bûm-i Hindukân dayan shatra Nav-
sari. Denman khorâséh ²⁻ⁱ Vendidâd levatman zend
pavan farkhûih va pirûjgarîh dayan nakîritârân
visp râinitârân ³ mûn denman Avastâ levatman zend
kabad nyôk negayed ⁴ napesht hûmanam. Li din-
bandeh aerpat-zarhûnt Dârâb Dastur Pâhlan

1 The middle figure as written looks like $\text{---} se$, three, but when carefully read, it is $\text{---} ga$, i.e. sixty (vide Pahlavi-Pazend Glossary of Hoshangji-Haug, p. 20, for these numerals).

2 Arab. **رَأْيَتْدَان**, Gujarati જુલાસો. It is also used in the sense of a copy.

3 Pahl. *râyîntâdân* to impel, advance, continue, cf. P. راندن or راندن. Cf. *Pad-deheshna-râmîddrân* (Âfrin-i Ardafarosh, 12). *Myazda-râmîddrân* (Afrin-i Gahambâr, 6), *Râmîddrân* (Afrin-i Rapithavîn, Part II, 3). *Vîsp râmîddrân* means, leading and advancing all.

4 P. **نِيَكْ تَكْوَنْ**.

benman¹ Faridûn napesht nefshmanik nefshmanrâi. Vad raz va sak (sad va panjâh) shant² kâr farmâyad va âkhar min raz va sak shant val farzand din bôrdâr âhlâyash setartâr hvarst varzidâr avaspârand. Khvâhishna hûmanam min karitûnîstârân visp râinitârân, âmûkhtârân yashtârân denman napîk³, mûn le râe pavan aibâd kardeh pavan robânih pavan patitiya âkhar min vadard arzânîk yekhstûnd va le râe pavan kerfe vakhdûnd levatman nefshman tan ham-kerfê vakhdûnd.

Staomi Ashem, naâsimi Daêvô Stâem âhlâyash, negunam shaidâân, Aêvô pantao yô ashahê vispê anyaêshâm a-pantâm ayôk aêt râs-i âhlâyash avârik harvestin valmanshân a-râsiha.

Translation :—Finished with pleasure, joy and gladness on day Auharmazd, month Khurdâd vahizak, year 1063 Yazdagardi, in the country of the Hindus, in the city of Naosari, this explanation of the Vendidad with Zand, with felicity and success in (the company of)⁴ observers and advancers (of religion) who have well examined much of the Avesta with Zand. I, the servant of religion, one born of an Ervad, Darab (son of) Dastur Pahlan, son of Faridun, have written it. (I have) myself written it for myself. It may serve⁵ for one hundred and fifty years; and after 150 years, they may entrust it to the son who may be the carrier of religion (*i.e.*, religious), paiser of piety (*i.e.*, pious), and performer of good deeds. My desire from readers and all⁶ advancers (of religion),

1 ست miswritten for ست.

2 The word ست, as it is written, may be read as *din* (religion), but it is miswritten for ست (year) as we see it with the same numerals in the next line. One may take the word "year" to be understood, and, taking the word for 'din', read the words as *din-kâr farmâyed*, *i.e.*, serve for religious purposes.

3 P نپی, *napi*, "Word of God, Quran" (Steingass). Hence religious writing.

4 *i.e.*, after consultation.

5 *Kd:* *farmudan*, to be of use.

6 Or advancers of all things.

teachers and worshippers (is, that) they may hold this book which is mine, dear, after my death, by remembering my soul with a *Patet*¹ and hold (i.e., remember) me with righteousness², and, with themselves, hold me to be a partner in their righteousness.

I praise Asha and condemn Daevas. I praise piety and hate the *daevas*. There is (only) one path which is that of Righteousness; all others are no paths; *i.e.*, only one is the path of piety, all others of these (paths) are no (right) paths.

Pazend :

Translation :—Finished with salutation, joy and pleasure on the holy day Dadar Hormazd and auspicious month Khordad, year one thousand sixty three from Emperor Yazdagard Shehryār of Sasanian descent, in the blessed country of Gujarat, *sarkar* of Surat, in the fortunate town of Navsari. Writer of the book of Jud-qin-dad, I, the servant of religion, Herbad Darab bin Dastur Pahlani bin Fredun. He who reads what is written and uses it may let the blessing of joyful heart and pleasure and immortality reach the writer. May the mind be glorious and the soul exalted.

¹ It is possible that what the author meant was that the readers while remembering (*i.e.*, reading) the book may raise his position in heaven by reciting a *Patet*, or prayer of repentance, for him.

2 i.e., perform righteous deeds in his honour.

I will now say a few words on another MS. belonging to
(b) Darab's MS. of the Vendidad belonging to Ervad Meher-
jibhai M. Kutar. It has colo-
phons in Pahlavi and in Persian written in
Avesta characters.

The Pahlavi colophon begins thns :

لعله يلهمك الله تعالى في ذلك ما ينفعك في الدار الآخرة

The Pahlavi colophon says that the book was written on *roz* Bahman, *mah* Bahman, one thousand . Then there is a gap. I think that the gap is for the Pahlavi figure for seventy three which number we find in the next Pazend colophon. At times, it is difficult to determine or decipher at once the Pahlavi figure at the first sight. So, Darab Pahlavi perhaps found it difficult to determine the form of the figures. So, he kept it blank with a view to write the figure later on after seeing the form of the figure in some writings. The rest of the colophon is like that of the preceding MS.

The Pazend colophon says that the MS. was written on 202
Bahman, *mah* Bahman, year 1073,¹ in the province (*subah*) of
Gujarat, *sarkâr* of Surat, town of Naosari, by Darab bin Dastnîr
Pahlan bin Faredun.

After the colophon, we read the following in Gnjarati:

આશીખાઈ નતીજુ પ્રાભુને વંદીનાદની કેતાખ પોતાના રવાનાનાં સચાખાનિ વાસ-
તિ અપાની છિ અનું બદ્ધ થી શાશ્વર હેરમજણ વેદુ જેહાનમાં આપર્સિ.

Ashibai is the name of the lady who seems to have got the MS. in her possession later on. The words નાનીજ પ્રાપ્તિ seem to mean "getting the result" (નાનીને પાણી). There is a blank gap between the Pazend colophon and the Gujarati writing which I think was intended to be filled up later on, when Ashibai presented it to some body, by writing the name of the donee and the date.

I give below the colophons of the Paris MS. of the Vendidad,

(c) The Paris MS. of referred to above, and as given by me for Darab's Vendidad. the above referred to article of Miss Menant :

The Pazend colophou runs thus :

Frajpat pa darûd shâdi u râmisû andar rôz frakhandah Gwâd
u mâh mubârak Spendârmad sâl yak hazâr yak sad chihâr
az Shâhânsâh Yazdagard Shaheryâr Sâsân tukhma ander
shvab khazasta Gvajrât dar Sarkâr i Shnrat andar kasb
farkhandah Naoshâri. Iu kitâb juddev-dâd, men
din-bandah Herbad Dârâb ban Dastur Pâhâlan bin¹
Fredûn navistab shûd. Har ki khânad doâ-i khashdilî u
kharamî u anaôshahê ravâni ba navisandah rasânad.
Shâtô manâ vihistô urvânô.

Translation :—Finished with good wishes, joy and pleasure, on auspicious day Goâd and auspicious month Spendârmad, year one thousand one hundred and four of Emperor Yazdagard Shehryâr of Sassanian descent in the auspicious district (*suba*) of Gujrât, in the *sarkâr* (*i.e.*, Government province) of Surat, in the auspicious town of Naosari. This book of Jud-dîv-dâd (*i.e.*, Vendidad) is written by the servant of the religion, Herbad Dârâb, son of Dastur Pâhâlan, son of Fredun. He who reads it, may transmit to the writer, good wishes of joyfulness of heart, pleasure and immortality of soul. May the mind be joyful and the soul heavenly.

The Persian colophon runs thus ² :

در جبهه رود شادی و راهشنى اندر رور فرخنده گواد و ماوه
بها یون مقدار مدد اعضا مفته سال او و یکهزار پك صد و چهار
ار شا پدشانه چه که مهریار این کتاب چدد یود اد 3 اتمام مده
کاتب الحروف او متلی دین نندو پریه داراب دستور پاھن
ا ان فریدون در قصبه دوساری توشه مده

1 I have tried to follow the writing very strictly In one place, we have the word س and in another س.

2 *Vide* Journal Asiaticus of July-August 1911 and May-June of 1913 for the subject and for the facsimile photos of the Pazend, Persian, and Gujarati colophons.

3 Arab. انعام, *atmâm*, completing.

There are one or two points in this Persian colophon, that draws our attention : (1) Firstly, the first words "faraj ba darud" have the corresponding words "frāpat pa darud", in the Pazend where the word *frāpat* is derived from *frāftan* ፩፻፻፻, to finish, which is derived from Av. *fra + a + ap*, Sans. *pradpta* and *samāpta* (Haug-Hoshang Glossary of *Virāf*, p. 97). But here, we see, that in the corresponding words in Persian, the rendering and derivation are different. Here we must take the first word to be ج, *faraj*, meaning "joy, pleasure". So, the first word seems to have the same meaning as subsequent word, *shādi* and *rāmashni*.

(2) Secondly, we find that our author speaks of himself as the writer of the Avesta-i Din. So the word 'dīn' does not go with the next word 'bandeh' as *Din bandeh* as found in the Pazend colophon.

The Gujarati colophon of the Paris MS. is interesting and runs thus : (I give it in the modern Gujarati characters.)

સંવત ૧૭૯૧ ના વરેખ શાકે ૧૬૫૭ પરવર્તમાને રોજ ૨૨ શ્રી જવાદ
જજદ માણ મણારક શ્રી અર્સિપંદરમદ જમાદી અવલ મહીનાની
તાલીખ ૨૩ આશી વદ ૧૧ બેસે, આ દેહ શ્રી નાગ મંદુલ કલ્યું
પાદશાહ લ્લાલાન પનાલ શ્રી માંહાંગુદશાહ વન્ય રાજે
હાકેમ સરકાર સુરત ખાંન શ્રી નવાખ તેકખેગ ખાન અજ
કસણે તુરારી કાળ એ કાળ શ્રી શિંખ અચ્યેબાદ દીનણ અરિમ
જ સમિય ડેતાખ જંદ વંદીદાદ પુરતક અંત શુશ્વ વેલાયા સમાપ્તાં
કમતરીન દીન દોસ્ત દીનદાર એ. દારાખજ ગરોથમાની
દસ્તૂર પાહાલનજુ એ. દીરદુનજુ લખેતં તથા એતુ લખાવનાર નેક
નામ નેક બાપત દીન દોસ્ત દીનદાર એહેદીન શ્રી પાઠ રતનણ ગરોથ-
માની દારાખજ ગરોથમાની કુચરજ એન પેસીતનણ ડોલણ
ચુઢીગરે લખાવી બર ખુરદાર ઉમર દરાજ અરવહ શૈલોરાખજુ
એ. ડેરશારપજુ એ. નરસંગ એ. અરપાલ એ. બહુમનને અભ-
સંદ આપેએ. જે કોઈ એ પુરતકે પદે છચા પઢાવે તેમાં
શ્રી અરમજદ્દી એહેર પાસે. શ્રી દાદાર પાક પરવરહેગારના કરમથી
આમેદવાર જું જે જે કેતાખ દેખી ખુશી થઈ

1 This Sorabji was a known priest of Naosari. His name occurs as a signatory in a reply 1721 A. C. to the Parsis of Surat, on the subject of *Padan* (P. Prakash, I, 23) and in a petition to Damaji Gaikwad in 1740 (*Ibid*, p. 34).

આદ્રીન કરે તેણે ખુદાએતાલા હમેરો ખુશી રાખે, ખાન આયાદ
કરે. શ્રી હાદાર પાંડ એ કેતાખ લખાવનારતું દેલ તાજ કરી બા
ગોરાદ રાખે. તનદરશતી બાદ નેકો બાદ ખુખ બાદ એદુન બાદ. જે
કાઈ એ કેતાખ પછે તેહમાં લખાવનારનીને હમએહેર પુછે
નાનાનું કશુંઘાં

A MS. book, kindly lent to me by Ervad Meherjibhai Kutar, (numbered 49 by him), which is
(2) MS. of Sarosh named ન્યાશ શાક્રત (Nyaish Saskrut)
Hadokht contains a line by line rendering of the Avesta in the old Gujarati language of the day. I find bound with it, at the end, Sarosh Hadokht written by Darab Pahlan. It begins with a new invocation, thus showing that it is not a continuation of a continuous book, but a separate writing. The Gujarati version is such as is not known to us Parsees of the present day. There is a great mixture of Sanskrit. This Yasht ends with the following colophon in Nagari characters :—

“બેશ હાદુખ્યત ધમસ્ત અવિરતાર્થ સમાપ્ત. દેંન ૧૨ માદ ૧ ચ'વત ૧૭૫૦
ખર્ચે. દારાણ સેટુર પાંડાલણું મરેદુના લતભિ.”

This gives the date as 1693 A.C. Thus it seems to have been written in Darab's younger days.

From the colophon of a MS., named on the back of the first folio, as **قہوں قاموس تصدیق مولیٰ**, we find
(3) MS. of Divan-i Qamus that Darab was a scribe of this MS. This MS. is bound up with another MS. written by another hand, named on its first folio as **شرح جام جہان نما** Sharah-i Jam Jehân-numâe, bearing 29 folios. The work is divided into 44 chapters.¹ It contains admonitions given by a father at the time of his approaching death to his

1 I give below the contents of the first 10 chapters.—(1) To know God. (2) On the birth of the Prophet. (3) To be under obligation to God. (4) Increase of prayer. (5) Recognition of (the duties towards) mother and father. (6) Increase of intelligence and skill. (7) On speaking good and bad words. (8) The admonitions of Nowshirvan Adal. (9) Old age. (10) Manners for eating meals.

son. It ends with the Parsee formula of invocation "Panâm-i Yazdân", and then with the following colophon :—

تمت الكتاب نعون عذایت حضرت ملک او ہب تماریخ دواردہم شهر صفر
سنه ۱۰۹۳ یکہراز و نود و سہ ہجیری موافق وور مبارک اردیبهشت و ماد فرخده
تیر حال اور یکہراز پنچاہ و سہ یزد ہردی
کاتب الحروف نده فقیر حقیر دستور رادہ داراب ان دستور پاہن این
فریدون ان ہومجی این موبید ان شاعر ان نہرام ان رسم نوشت ہر کہ خواناد
آفرین کناد
نوشتم سہاده دخط میاد دویسنده گردد سحاب تجلہ
نوبیسنده رقت و نوشتم سہاده چندین نقش سروی رہی شانہ

The colophon gives the date *roz Ardibehesht, mah Tir, 1053* (A.C. 1684). This colophon is important for the fact that it traces the geneology of the author in a direct line upto his 7th ancestor.

We have a copy of the *Sad-dar* (in prose), handsomely written by Dastur Darab Pahlan. It (4) A MS. of the *Sad-dar* belongs to Ervad Rustamji Bejanji Ranji. Naar. Its colophon runs thus¹ :

تمام شد کتاب صدر برور مبارک مهر ماه برخنگدا نہمن سال اور یکہراز
وششت ار شہنشاہ یزد گرد شهریار سلامان نخمه کاتب فقیر حقیر بردہ
داراب ان دستور پاہن ان فریدون ساگن قصبه دوساری ہر کہ خواند
و کار نہد نده را ندعا بیک پاہ کدہ

This colophon gives the date as *roz Meher, mah Bahman, year 1060 A.Y. (i.e., 1691).*

1 Below the colophon, there is the following endorsement of a subsequent owner of the MS :

مالک این کتاب صد در نشود دستور رادہ بورڈ جمشید بن نرزو این مرحوم
دستور صاحب د ستوان دستور کاوس این دستور رسم

This Herbad Jamshed Barzo Kaus Rustam is the Dastur of that name of Surat (b. 1816, d 1855). His father Burjorjee was mute and dumb, and so he was known as *mooga* Dastur (موجہ دستور, i.e., the dumb, Dastur) Owing to this circumstance, he was Dastur in name, while the real Dasturship was carried on by his cousin, Kaikhushru Dadabhai. This Dastur Jamshed has written, in a pretty well decorated circle in the very beginning of the book, his own name giving the date as 1215 A.Y. (1846 A.C.)

There is a manuscript named Kaikhshru-nâmeh which was written by Darab Pahlan. It does not bear (5) **Kaikhshru-nameh.** any colophon, but, from a comparison of the handwriting with Darab's other manuscripts, we can say, that the MS. was written by Darab Pahlan. The MS. bears at the end the following note in another hand :

این کتاب کیخسرو نامه از خط دستور داراب بن دستور پاگن بوصم امانت

It belongs to Ervad Meherjibhai Nusserwanji Kutar. On the front page we read : سیارش نامه باز ده رو خی

This is a reference to the battle known in the Shah-nâmeh as that of the "Yazdeh-rukh", *i.e.*, the Eleven Warriors. (*Vid,* the Shah-nâmeh of Kutar Brothers, Vol V, p. 68).

As to the Kaikhshru-nâmeh itself, it is simply a copy from Firdousi's Shah-nâmeh of the account of Kaikhshru. It begins with Firdousi's soliloquy about his old age. The heading is :

افزار داستان جنگ رسم شکاپت فردوسی پیغمبری خود

For nearly one-third of the MS., the headings are written in red ink. Then we find blanks for the headings.

APPENDIX

The Writer of the Mehta MS. (MNK)¹ and his Family.

I give in this appendix, some particulars about Hirji Mehta, the writer of the old MS. of the Farziāt-nāmeh, referred to above, and about his well-known family. It is very rare to find MSS. written by a layman. To better understand some of the particulars of the colophons given above, we will ascertain at first some particulars about the family. I give below a geneological table of Hirji's ancestors and his direct descendants. Hirji himself carries, in his first colophon, his ascent upto Sāgar, whose ancestry has been traced upto one Kamdin as follows : Sāgar — Behrām — Chānda — Behrām — Hācha — Kāmā — Kadvā — Pomā — Hāpā — Vejal — Thumbā — Kela — Kamdin. These names show how, about 200 years ago, Parsees adopted names of the Hindus of Gujarat.

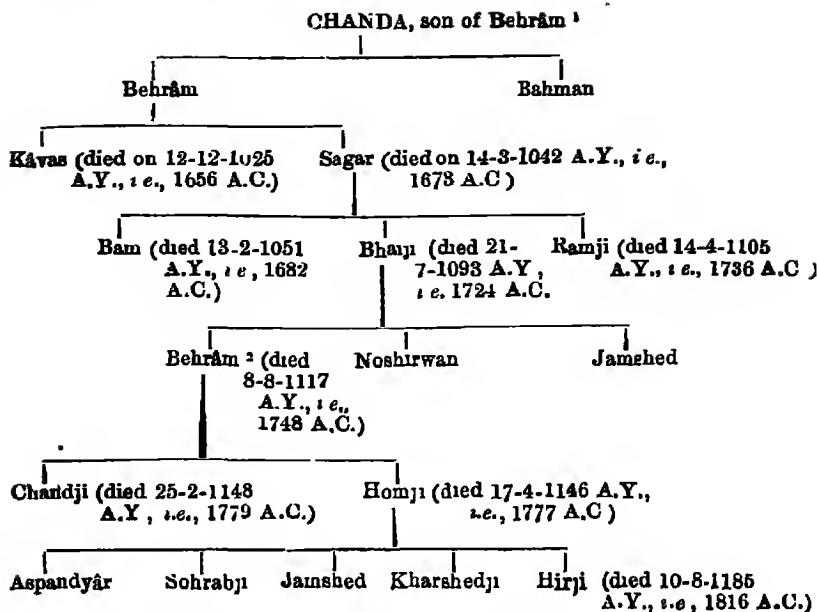
The following note is entered in the *Disd-pothi*² of the Malesar Parsee priests about the death of Hirji :

રોજ ૧૦-૮-૧૮૭૫ (અંત) શને ૧૧૮૫ પણદારદી એ. હીરજી એ. હોમજી એરામજી બાઈજી શાગર એરામજી ચાંદા મુનથીનો એટા કાવસજી રશતમજી ટાલાટીનો શરારે. Thus the family priest's *Disd-pothi* traces his ascent upto Chānda. This ascending line of Hirjee upto Chanda

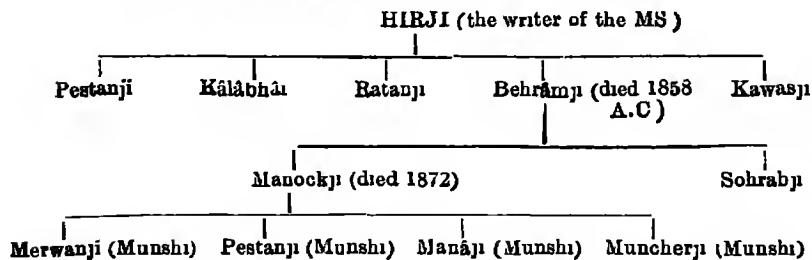
1 The colophons of this MS. led me to make some inquiries about the writer at Naosari. I am indebted to Mr. Edalji Nowrojee Mehta, B.A., and to Ervad Meherwanji N. Karkaria, the family priest of some of the present members of the Mehta family of Naosari, for their replies to these inquiries. I am also indebted to Mr. Edalji Mehta's "Genealogy and History of the Mehta Family" (એડાલજી કર્કરાની વિશાળી અને પવારીન કસ્વી ૧૯૨૧), the *Parsee Prakash* and the MS. book of miscellaneous writings deposited in the Naosari Meherji Rana Library by Ervad Jamaspji Sorabji Dastur, often referred to by the *Parsee Prakash*.

2 *Disd-pothi* is the book of record, kept by Parsee family priests, wherein they note the days of the death of their laymen clients. There seems to be some mistake in the Samvat year.

is seen in the following table :



The following table gives the line of Hirji's descendants³.



The writer Hirji Homji Mehta and his family were well known in Naosari. They lived at Malesar,⁴ otherwise known

1 *Vide* Tables Y and 4 of Mr Edalji N. Mehta's "History of the Mehta Family".

2 Behram had two other sons, Mehernoshji and Natu

3 *Vide* the Table in the "History of the Mehta Family".

4 According to Mr. Sohrabjee Muncherjee Desai (Introduction to Mr Edalji N. Mehta's "History of the Mehta Family," p. 4), Malesar was a contraction of *malak-sarāy*, ملک سرائے, i.e., the House or Palace of the Maliks. The Moghul Court at Delhi appointed Nawâbs over *zillâs* and the Nawâbs in their turn, appointed over *prânis* (sub-divisions of *zillâs*), officers who had the

among the Parsees there was *Nahno falio* (નાનો ફલીઓ), i.e., the small quarter, as distinguished from another part, known as *Mohto falio* (મોહ્તો ફલીઓ), i.e., the larger quarter. The fact, that Hirji's family was, as a leading family of the laymen, living at Malesar, explains the leading position, its members had taken in some communal movements of the time. We gather the following particulars about them :

Bhdiji Sagar. (a) We find the name of Bhâiji Sâgar (died 1724 A.C.), the great grandfather of Hirji, in the list of the leaders of the Naosari laymen, to whom the Bhagariah priests passed a document, dated *roz 6, mah 4*, year 1056 (8th February 1687), leaving to the laymen certain freedom in the selection of their priests¹. His name stands 7th in the list of the addressees. (b) We find the name of Bhâiji Sâgar again as one of the leading signatories of a letter, sent from Naosari to Surat, dated *roz 22, mah 11*, year 1020 A.Y. (3rd September 1712²) in the matter of the difference of opinion, as to whether a *padân* should, or should not, be tied on the face of a dead man before the disposal of the body. The Naosari leaders, and, among them Bhaiji, said, that it was absolutely necessary. As the family was then known as Talâti, Bhâiji signed as Bhâiji Sâgar Talâti.²

Râmji Sagar. (a) We find the name of Râmji Sâgar, Hirji's great grand uncle, as a signatory among some of the leaders of the laymen of Naosari who had addressed a letter to Mr. Manajee Kookajee Talâti at Baroda. The latter had some influence in the State of Baroda. So, the laymen of Naosari wrote to him a letter, appealing to

title of *maliks* (cf. the title of *malik* given to the governors of Seistân) The Nawâbs of Surat appointed two *maliks* for the Naosari district, one for the western part and the other for the eastern part. The place, now known as Malesar માલેસર, formed the seat (*sâdî*) of the eastern *maliks*

1 *Parsee Prakash*, I, p 846.

2 *Parsee Prakash*. I. n. 823

him to use his influence in favour of the Minocher Homji priests, who had a dispute with, and had separated from, the Bhagaria priests of Naosari. The letter is dated *roz* 4, *mah* 10, 1098 A.Y. (15th July 1729).¹ (b) We next find Rāmji Sāgar's name as that of a signatory in a document,² dated *roz* 21, *mah* 2, year 1104 (14th December 1734 A.C.) It appears from this that the laymen of Naosari and adjoining villages met on that day at Naosari and resolved, that they shall pay to the priests the same fees as that resolved upon in 1686 A.C. They further resolved, that if the priests refused to officiate at the various ceremonies at the old rates, they, the laymen themselves, may perform the ceremonies and rest satisfied with what little they themselves could do and recite.

Behrām Bhāiji Sāgar. (a) We find the name of Behrām Bhāiji Sāgar, the grandfather of Hirji, also as one of the leading signatories in the above document of 14th December 1734.² (b) We find him as a signatory among some leaders writing a letter on 15th July 1729 to Manaji Kukaji Talāti at Baroda in the matter of the dispute with the Naosari Bhagaria priests.³ (c) We find his name as a signatory of an important document, dated *roz* 26, *mah* 3 (year 1104), i.e., 18th January 1735, passed by the laymen of both the quarters of Naosari, known as the large and small quarters (મોટે અને નાણો કલાંયા). He is the 8th signatory. The document was addressed by the laymen to the Bhagaria priests, settling some terms of dispute between the Bhagaria priests⁴ and the Minocher Homji priests, as to their respective

1 *Parsee Prakash*, I, p. 851

2 *Parsee Prakash*, I, p. 852

3 *Parsee Prakash*, I, p. 851

4 *Parsee Prakash*, I, p. 81,

spheres of work.¹ I think that the seventh signatory of this document, Homji Sâgar, is the Râmji Sâgar of the above document and of our above table of genealogy, the uncle of the above 8th signatory Behrâm. The name of Homji seems to have been miswritten for Râmji ; otherwise the order of the two names is the same, that of the uncle Râmji preceding that of the nephew Behrâm.

Nasharwan Bhâiji. We find the name of Nasharwan, another son of Bhâiji Sâgar, as a signatory in the above mentioned document of 14th December 1734, referring to a resolution to refuse higher fees to priests.²

Chândji Behrâmji Bhdiji. It seems, that Behrâmji Bhâiji Talâti had also a son named Chândji. We find his name as a signatory ચાંદજી બેરામજી ભાઈજી in the above document of 14th December 1734, referring to a resolution of the laymen not to pay higher fees to the priests. He died on *roz* 25-2 1148 (A.C. 1779).³ It seems that the following four members of the family have signed the document : Râmji Sâgar, Behrâm Bhâiji (Sâgar), Nasharwan Bhâiji (Sâgar), and Chândji Behrâmji Bhâiji (Talâti).

Mr. Sorabji Muncherjee Desai, the author of the "History of Naosari," in his Introduction to the above "History of the Mehta Family," explains, why the earlier members of the family were at one time known as Talâtis, and then as Mehtas and then as Munshis. He says, that the ancestors of Bhâiji Sâgar and Râmji Sâgar did some Government work in the times

1 *Parsee Prakash*, I, p 31. The document is interesting from another point of view, viz., that when the matter of dispute went before H. H. Gangâji Gaikwâd, he referred the matter to a committee of Hindu gentlemen of position. This committee consisting of all non-Parsees, went over all the papers of both sides and settled the matter. The document in question was based upon the terms of this settlement

2 *Parsee Prakash*, I, p 852

3 Mr. Edalji Mehta gives the *Sambat* year as 1843 (ચેત્રી કૃત્યાની વર્ષાની), Table 4. It must be 1835.

of the Moguls. Some members of the family at first did some work of collecting revenue. So they were called Talatis. Then one of the two brothers worked as Mehtâ and another as Munshi. So, their descendants took up these as their surnames.

We learn the following particulars about Hirji and some of his descendants from the "History of the Mehta Family" (p. 59). In the 18th century, the Gaikwar had some direct correspondence with the Mogul Court at Delhi. That had to be done in Persian. Hirji, being proficient in Persian, the Gaikwad Government engaged his services as a Munshi and gave him a *ratan* in return. Hirji's father and ancestors had their surname as Mehta and we see that Hirji himself writes his name in the colophon in 1138 A.Y. (1769 A.C.) as Mehta. The *ratan*, i.e., the grant of land, etc., given to Hirji grew in value and was latterly added to. It brought him Rs. 1,200 per year. Again, Hirji was given various sums of money by the Gaikwad's Government for help, on occasions of joy and grief in the family as on *Naojots*, marriages, deaths, etc. On Hirji's death, the Munshiship passed to his son Behramji, who is said to have represented His Highness the Gaikwad to receive Sir Jamsetji Jeejeebhoy, the first Baronet, when he visited Naosari for the first time after his knighthood. On Behramji's death, his son Manockji came to the Munshiship. Manockji died in 1872. His brother Sohrabji was appointed Munshi in his place. He acted till 1874 when the post of Munshi was abolished. Manockji's eldest son Merwanji joined H. H. the Gaekwad's Government service in 1858 and occupied various posts in the different towns of the State, till he retired at the age of 61 in 1898, getting a special pension of Rs. 100 for his long faithful services. He died in 1919, aged 84. His grandson, Hirji Dhunjeebhai Munshi, B.A., still serves in the State.

The following are some of the dates of the Family Events :

A.C. 1656. Death of Kavas Behram, the grand uncle of Hirji's grandfather Behram.

1673. Death of Sagar Behram, Hirji's great great grandfather.

1682. Death of Bâm Sâgar, Hirji's great grand uncle.

1687. We find the name Bhâiji Sâgar, the great (8th February.) grandfather of Hirji, as one of the addressees in a document passed by the Bhagariâ priests of Naosari.

1721. Date of document relating to the religious (3rd September) question of putting on the *paddn* over a corpse wherein Bhâiji Sâgar is one of the signatories.

1724. Death of Bhâiji Sâgar, the great grandfather of Hirji.

1729. The date of a letter to Manaji Talâti at (15th July.) Baroda, as one of the leaders of the Naosari laymen, signed by Râmji Sâgar, a great grand uncle of Hirji.

1734. Date of a document signed by Râmji (14th December.) Sâgar as a leader, resolving not to pay high fees to priests.

A.C. 1734. Behrâm Bhâiji, the grandfather of Hirji, his (14th December.) brother Noshewan Bhâiji and his son Chândji also sign the above document. Thus, four members of the family sign the document.

1735. Râmji Sâgar¹ signs, as a leader, a document (18th January.) passed by the laymen of Naosari to the Bhagariâ priests settling some terms of dispute.

1735. Behrâm Bhâiji also signs, as a leader, the above (18th January.) document.

1736. Death of Râmji Sâgar, the great grand uncle of Hirji.

1748. Death of Behrâm, the grandfather of Hirji.

¹ The name seems to have been miswritten as Homji Sâgar. *Parsee Prakash*, I, p. 31.

1769. Date of Hirji's first colophon of Darab Pahlan's Farziât-nâmeh written in the Pochee Street of Naosari.

1770. Date of Hirji's second colophon.

1777. Date of the death of Hirji's father Homji.

1779. Death of Chânda Behrâm Bhâiji.

1816. Death of Hirji.

1858. Death of Hirji's son Behrâmji who was appointed Munshi in place of his father.

1872. Death of Manockji, the grandson of Hirji, who was appointed Munshi on the death of his father.

1874. The Munshiship ceased to exist. For two years after Manockji's death, it was conducted by his (Manockji's) brother Sohrabji.

1919. Death, at the age of 84, of Merwanji, the great grandson of Hirji, who had entered into H. H. the Gaikwar's service in 1858, and who had retired in 1898 on a special appreciative pension.

Mr. Edalji N. Mehta, in the Preface of his "History of the Mehta Family" (p. A) says, (કેટંક ધરોમાં વડીલોને હાથે નાયલી નોંધિનો કાગળીયાં હતાં તે જલવદ્દ રહેવાને બદલે કાગળીએના હાથમાં વેચાઈ જઈ તેનો સફનતર નાશ થયેલો કહેવામાં આવ છે), that the MSS. of some Family Notes, written by some earlier members of the Mehta family, had gone into the hands of waste paper dealers and have been destroyed. He and other members of the different branches of the Mehta family will be glad to know, that, at least, this MS. in the hand of their well known ancestor Hirji, who was versed in Persian, has been, by a strange coincidence, safely preserved in the library of a learned priest, Meherjibhai Kutar, who himself is a descendant of the

family of the very same Dastur, Dastur Darab Pahlan, whose work he had copied.

Mr. Sorabji M. Desai, in his Introduction to the above "History of the Mehta Family," says, that several members of the family were religious-minded. Some members of the family had, in order to save themselves from the terrors of the frequent inroads of the Pindarees in the town of Naosari, gone to Surat and settled there for good at Rustampora, in the foundation of which the two brothers, Bhājji Sāgar and Rāmji Sāgar, had a prominent hand, and that they came down from there to Naosari,—a distance of about 22 miles—to worship at the Atash Behram of Naosari on the four Fire *hamkārā* days of every month¹

Again, these members of the Mehta family and others thought it their religious duty to bring for disposal the dead bodies of their dear ones from Surat at Naosari, because they had some religious scruples for the disposal of these bodies in the Tower of Silence at Surat, where there was some ritualistic difference in the observance of some funeral ceremonies, the principal difference being that of not putting on the *padān* on the face of the deceased. So, we can realise the desire of Hirji, a prominent member of the Mehta family, to have with himself a copy, for his guidance, of the *Farziāt-nāmeh*, the book of religious duties. Again, in this connection, one must note that Hirji speaks with great reverence of Darab Pahlan as *Dasturdān Dastur*, i.e., the Dastur of Dasturs.

Hirji gives, in his first colophon, the name of his street. The name, having been written in the Shekasta way without any *nuktehs*, can be variously read. It can be read as પ્રાણી મેહદેા, પીળર મેહદેા and અરધા ગલી. The name of the street, as given by the writer

1 I remember having gone one day from Naosari to Surat on foot in December 1909, and I realise the difficulties, at the time, of crossing two rivers on the way, one the Purna at Naosari and the other at Sachin.

in Persian, admits of the reading of the first two names, *viz.*, Pochee or Pijar. Of these two, the reading Pochee seems to be more possible. So, I take Pochee as the name of Hirji's street as given by him in his first colophon. Again, I find from table 2 of Mr. Edalji Mehta's "History of the Mehta Family", that the descendants of Homji, the father of Hirji, live, even now, in Pochee street (મહેમર પોચી મોહલ્લો, *vide* the heading of the table). So I am inclined to read the name as પોચી or પોચે and take it for the Pochee street.

Hirji's colophons draw one's special attention to the following matters :—

- (1) Firstly, we find, that the MS. is written by a Behdin, *i.e.*, a layman. It is rare to find a Behdin writing a religious manuscript.
- (2) Secondly, we find the writer speaking with very great reverence about the author of the Farziât-nâmeh. He speaks of him very reverently as " Dastur Saheb Meherban Dasturân Dastur, Dastur Darab *bin* Pahlan ".
- (3) He gives in full details the date of the writing according to Parsee, Mahomedan and Hindu calendars. Some Parsee writers of MSS. also give the period of the day, the *gâh* when they finish them. Here our scribe also has given the period.

These matters are explained by what we have learnt above of Hirji and his family. The fact of a Behdin writing a religious MS., and that with an expression of great reverence to the author whose work he copies, is explained by the fact of his being a religious-minded person. The fact of his being well-versed in Persian, so as to write in Persian in the running *shakaste* style, with a rather elaborate colophon, giving in full the details of the date of completion, in Persian, Mahomedan and Hindu calendars, is explained by the fact of his being a Munshi or Persian writer in the Gaikwadi Government which had to correspond often with a Mahomedan power.

منا جات ارتضیف داراب پهان

بستی دخلق یینه فریاد رس الهی
 حال هرا تو دانی فریاد رس الهی
 نه سار و برج و نام فریاد رس الهی
 اربار و خویش ^{صایور} فریاد رس الهی
 رح زرد ^{مچو} صیدم فریاد رس الهی
 کن توکرم ندو صیدم فریاد رس الهی
 ار نندگان چه آید فریاد رس الهی
 دور ارشک در عیوی فریاد رس الهی
 یاری ده شمارا فریاد رس الهی
 خاطر پریش و مهزون فریاد رس الهی
 آخریم اوست رهبر فریاد رس الهی
 تاره کنی چو خاکان فریاد رس الهی
 در نند گیت ما کن فریاد رس الهی
 کن دور هر چه ظلام هست فریاد رس الهی

فاری ^{مسنون} مه درا رحمی کن ایا خدا یا
 ار در ک این د عائی فریاد رس الهی

ای هرموزد پاگ دانه تو جه لگی تو انا
 رن شت پاک نامی پیش خدا گواهی
 مسکین و نا قرام شرم کشی دستان
 ار هان ذات مقهور پستیم روطن دور
 تا چند مه شکیدم چندین مکن عقیقم
 هارا قوی است امید ارجحکم پاک حلویه
 این خود تو اند شاند لطفت پمیش داید
 ای ما هر عیوی صدار هر عیوی
 گردی تو حکم هارا هر مشکل و حفرا
 آدوقت آمده اکدون هر رور بدهعت اوزون
 بفرست رود ایده روحشور تقریشید ار
 از ورز چله پاکان احوال درد نا کان
 داراب این پهان تن سخت شد چو آهن
 درد یکم در قدم ^{بست} هر کار مشکام بست

ولی امید همه‌وک در دام پست
نمیدو در نهشتم چایگه دله
که ناشد او روازم را نگهدار
که ناشد خاص ارنورت سرشم
فرستی ار حضور آن همراهانم
که پستی همراهان در دوستم
که گویند آفرین نادا نداراب
ندین صدیقستان و پهبا یا
سلام من دوسر آل او پشت
دما دادی تو امید نهشتم
رحم خود هوا ممنظور کردی
ریان گرصفه بود ران و میرون است
صد ادت تو نعمت آفریدی
پس آنرا در دهان من دهادی
رویص تو همن امیدوارم
فروانه وردم ارحد نیمه‌یا سمت
پمده ون قا نه پیری رینه‌گانی
نعمه و دولت و هم کاهه‌گانی
نفرینه و رزم بخشی تو یاری
نامیده یکه بخشی تو گروزنمان
نه چندو پل نوئی آمرگارم
نوئی ار عدن رحمت جرم نحسای
کنی عفو و سلامت دار ایمان
کنی دور و صرا ارخون شنامه
پنکای دور کن از دین نهتر
براه دولت دارین پوئی
که معدی اوستا اویاقت پر نور
نهند و مstan شده دستور نامی
که در هر عالم بود او پاک و روشن

اگرچه خطاب در قلم پست
لیگتی پیش خاهم پاگمده
نه بهرام ایزد ه فرمای دادار
لذیر قلم ورا ارجان فرشته
بهر کاریکه چون اورا بخوانم
اجات کن دعایم ای خدایم
به پیش خلق دارم ناچنان آن
سپاه است صد هزاران الحدادا
لهودی دین و مسادی دو رو دشت
ندین به تو خود کردی هرسیم
که ار دروند بیدین دور کردی
سپاهی قور هر دی فرون امت
قوه‌های دادی و روزی بهرانه
رسه صد چیزیک لعنه تو دادی
بهر یک دانه صد شکرت ایام
سپاه است ران سپاه است رس سپاه است
په در گوکی هم در حوانی
نفوح نعمت خود نگرانی
خصوص اینم که در پدری دوباری
اران کویم سپاه نومن ارجان
خدا یا من پیت در دل بدارم
به بخشانم نه بخسایم بخسای
پشیمانم پشیده‌انم بشیده‌ان
به دن هر دره و آرایی که را شد
پنه درد و دپ و درد گران تر
قوای داراب پهان شکرگری
قویی ار نسل ایریو منک دصیور
به دستوران و دانایان گرامی
از ان مشهور شد داراب پهان

الهی ار طبیل اهن دعایت
کند قاری مطالب کن اجات

رسانه نرمادم در پنهان کار
که مارد طالع شاد و خرمه داک
ر راجه و درد و عم قو دارهای^۱
دی ار یارکیدش^۲ کن ارجمندی
دلم در راه یاره پاکی و نور
سولیل پیش تو خوش چهر گردن
مرادر دوستی بهتر شمارید
شون هم دور دارد دورخ تاره
قر دورم ارکی د کاسنی دار
دام را ارخره دراور حرمه^۳ کن
کم در دشمن طفر یادم نهار کار
برآرد اور دشمنهای من یهود
نم شوق و خرمه^۴ آرادی^۵
تو عورم کن ریادة کاهگاری
رعلم خود ناقه اواهه گردن
کم تا در دو چهان یادم بساري
نه اری نیشک بشه شبهه هراسان
دلم را ار خبر پو دور گردن
کم آستاد ایزد داشت نگهدار
اران یاری هرای کار ناشد
رلطی خود تو درون بیرون چرخ گردن
ندل پر ار خود نهی تو نینیاد
پقدن نیشک ردل دین را نهانم
نه خرام که ده ناخوش دواه
گروههایم نده چاگه نه آرام
دی چون آیزد دی یادی و چتی
که داشت نر سر پل نگهبان
کم او پل نگزرم نا آبروئی
کم در هر دو چهان شادی نهایم
ر قصیر یکم دارد یکطرف دم
بناده و یار و راه کن هرمان
رهاگی ده آرام ای پاک ایزدان

تو حلیه کن مشکلم ار همه مختار
مه نیرا ایزد نهرهای تو اے پاگ
رورق و عمره ادم دهای^۶
ر گوش ایزد هرمه ده دلندی
رد پهنه ایزد عمر را کدم دور
رمه را ایزد دلم پر اور گردن
که خاص و عام در دن دوست داره
صووش ایزد روان من نگهدار
ررشن ایزد ده دار رستی دار
ر عوردین روان را ورحه^۷ کن
تو نهram ایزد را کن نگهدار
هزار هر چه حواه او دهه^۸ رود
ر دام ایزد دلم را شادی ده
دل خلغان دهن در دوست داری
ر ناد ایزد دام واقاره گردن
ر دی پهنه دم مددم پاک داری
ر دین ایزد دهین هن دیستنان
ز ارد ایزد دلایم دور گردن
ر لطف خود نهرهای تو دادار
سولیل دا فرد چه دار ناشد
ر آسمان ایزد م این چرخ گردن
نهم را کن نگهداں رور چمداد
نمه را سپنه دار ده مقادست خواه
کلام ژند نا تو شهه خواه
نهن در هر دن گردن اندرام
ژ نر را ایزد نهم را^۹ جرید
ر فرزندان وهم ار نده رستی
ز دههان چون روان شاد وحدت دان
نه پیش پل چندن داری نگوئی
نه آخر کن روا یک مدعایم
نه ارباب این بالی تو شرف ده
خدا یا نامنی اهشامه دان
ز شیطان و اربیں هر یفت دیوان

^۱ Hell, dissolving ^۲ At-rat-tandar to rice; ^۳ Parakeh, His power (Parake) ^۴ نار, Fire, hell. ^۵ Park, joyful ^۶ Khurru, Light.

د په شادی و فم از دل ردا پد²
که تا هم رم بیام بیه رفخمر
تعیص خود نکن هر یون⁴ مارا
که لذات جهان ناشه نصیدم
ریان را کن شیری بی اهیدم⁶
دل بیکی و رادی در کش کن
دل در راه تو داری پر ار بور
بیه دیو و درج با دست دستم
رسانی بر ریان بن تیقی
روان صاری را بر ریانم
دان پاداش در چنت رسانم
دران و قم ملأه دار بیمان¹⁰
که آسان تو رو حانم ر قالب¹¹
که ناشه او روانم را نگه دار
و چه دل پل نمایه جای و راه
حد ایا راو این روریکه رادم
کسی دو روری داران پهان
نیدن در گر و دمان ده کوئی
دل داری بیش شاد و حدان
هر د و حوا پشم حامل کن ام رور
دل صاف و بیت پاک و بیه ذن
بیام من بیشه راست گفتار
رشا پان د و رهاری طلم و رحمت
صیاس و شکر بیزان را کم شنی
که شیری بی و چری بایم رم راد
حورش با بیکو دری خوشم داد
کم در دین ار و بیه کرمه بیعنی ده
کم اوریج و دلایم را کده بخش¹⁴
مراد من بزودی تو ادا کن
که تادر رور پدری دارم ام بید

بفیروزی و نصرت¹ ره نماید
ر اعیم² خدا یا ده نو گنجی
رناکس کس مکن ممدون مارا³
چنان مشغولیم ده اے گریمه
ده پیش خلق گردانی عزیزم
بیه کردار و کارم د ریزش⁷ کن
لهم از راه امیریان کنم دور
کنانه میدو رمن نادا شکسته
ده بدم رخت خود را من رگیتی
درین گیتی چونا شد نفع⁸ حادم
اشم را هم پشت را چون بخواه
چو بیمن راه دم بند دیوان
مکن نو من شیا طیبین را تو عالی
حروش آدجنا کنم پاور پدیدار
مه رور و شب ره دارد نگاهم
بند دن نیا به پدری ده هر دم
خدا و لدا بهشت و جای روشن
نگیتی در بدارم آبروی
نه بین¹² سی و سه اعشا سپندان
ذوای هر مزد شاد و بهترین رور
بوش و عقل و خرد یادم ر نهمن
هم ار اردی بیشتم کرمه نسیار
ز شهریور یادم مال و نعمت
ز اسنه ارمد نوی¹³ مدنی
مه و مالم خیستم کن ر حور داد
ام رکی و نر و مندی ر مرداد
ر د پیادر یقندن در دین بیه ده
ر آ در ایزدم عقل و خرد بخش
ز آنان ایزدم روا کن
منور کن دو چشم من رخور شید

1. *Nuval*, help 2. *Zidāyat* from *Zidāyidān*, to cleanse 3. *se* Do not place me under the obligation (*mamnūn*) of a worthless person *nā-kas*
4. *Mashnūn*, pledge. 5. *re* O my generous Lord 6. *Imziz*, sweet 7. *Yazash*, prayer 8. *Naz*, the last breath 9. *Ashem*, i.e. the Ashtem Vohū Prayer.
10. *Amādān*, faith. 11. *Qulab*, body. 12. *Fām* good fortune 13. *Pahl Bondak* complete The word should be بدد¹⁴ *Trodden* Perhaps, it may be
Chakhsh painless. *Chakhsh* is a "swelling giving no pain".

منا حاب از تصنیب داراب چهال

که پیش تو روان بود فضوایی¹
وی خواهم نه پیشت مر نلده ی
توئی عادل که صلکت بے روال² است
توئی دارندگ نالا و پستی
دوئی خلی مر جمله چهل را
نمیگینان دهندگ بروگ و ماری³
حداتی را حدا و اهن حدا وند
وهر ار اطف دو دارند اهیده
توئی پیدا کن حوا⁴ و آدم
و هر گویند دستوران دانا
دوئی آخر که اروے آخری نیست
رموجردات بیمذل و نموی¹³
خرشی و خوری در رنگانی
ردشمن جامن الدر امان دار
رمن حشود دار اهشانپندان
دو درم ار کثیری و کاستی دار
لعن نر مهر داره مهر داور
در دین نهی نر من کشاید
دیده ار عیش و عشرت مایه⁵ سود
گه شد ار باگی و بورت صوشته
که نهرا م ایزدم ناشه دگهان

خدایا کن دعا یم را قبولی⁶
وله ار راه چیز و مستندی⁷
توئی قادر کم دادت⁸ پر کمال است
توئی سارندگ مو حود هستی⁹
توئی رارق¹⁰ مر گل جاتورا ارا
توئی نیچاره و عاچز مو اری¹¹
دوئی بیمذل و لبند و مارند¹²
توئی خود نور بخش عالم و خورشید
توئی دامانی هر اسرار عالم
سی سیان¹³ در دین دی را
توئی اول که اروے اولی ندست
توئی ایزدان که لپچون¹⁴ و چگوی¹⁵
درین بدهه مراد و کارانی¹⁶
نه بخش ای پاک دادار حهاده¹⁷
دلم داری بدهمه شاد و حدهان
بکار گوفه و هم راستی دار
کنی بهرام ایزدرا تو بار
که برجا مشکلم آسان نماید
عد و¹⁸ ریه ساز و نوست حشود
چودر دل من مددم این فرشته
وی خواهم رتو اے باک ایزدان

1. *Fozili*, a proud man, a. a impudent fellow 2. *Mustnandi*, poverty.
3. *Zât*, soul, essence, person, & *Bi-ardl* without decline. 5 *Sarandeh-i-maayul hasti*, Creator of present existence 6 *Râyi*, Provider 7 *Bing v sâzi*, Provisions and furniture 8 *Mâinâud*, Like, resembling The preceding *bi* is to be taken with this word also, meaning without a like &c, watchless 9 *Hawwâ*, Eve 10 *Si syâdu*, The Thirty-threes &c 33 Yazatas 11 *Bi-chun*, Incomparable 12 *Chejîu*, of what kind or nature The particle *bi* is to be taken with this word also and then, with it, the meaning is "One not to be enquired into about his nature, &c, incomparable 13 *Namînu*, for *namânu*, sample. Hence with the preceding *bi*, without an equal Taking the word to be *nominative*, guide one not requiring a guide 14. 'Adn, enemy.

ERRATA.

<i>page.</i>	<i>line.</i>	<i>for.</i>	<i>read.</i>
5	last but 4	درین	دران
17	last but 10	نیابد	بیابد
15	1	چ	و
21	last but 15	رفیق	رلن
22	last	اگر	اگر
25	3	عزیزی	ضریزی
26	last but 9	بهر	و
28	11	نایکت	نایکت
31	8	نکی	نیکی
35	last but 11	روه اب	روه آب
36	last but 3	پنہارم	پہنہ برم
37	19	[omit : cf. last but 2.]	
38	last but 1	سرد سند	سرد سند
40	3	نکو	یکو
40	14	درود را جز	دود را جو
40	16	کر	کر
47	last but 7	پنجم	پنجم
48	8	پنیج	پنیج
55	11	پن	پن
64	4	بصلتی	بصلتی

نیگدیانی کده بېر آقریبین لېپ
کندە حنگ گوان از ھر کنارە
سورو ناران لەعدت را بیاراد
کە خشم و کینه و ھرگونه پتیدار
دېد رېچ و عم دېتەد نەخلافان
نگوشەد درىدەي گىردن بېھرکار
بەدا و يار و رەۋگەن بېھرمان
رەبایي دە تواام اىي ناک يېزدان
ولېي آمېد عقوت دارد لەم بەت
بېشىو در بېشىم جايىگە دە
کە داشە او نېقىقى ام دېگەدار
گەپست او خاچ ارنورت مەرشىتە
زەدایە ار دەلم اندەۋە و عەسۇت
قۇرغۇنىيەر حصور آن ھەرمانىم
کە بېستە ھەربىان دە دو سۈرايم
دەگەم گويند آقریبین يادا بىداراب

رسد مه نار در گیتی نهر شب
پیشتم دیو شب را پهت ناره
سر اورا از بدی گردان ندارد
سپرده اه وین نا پشم اذکار
پدیده آرد بی در رقص انسان
گنده یاری نسی او دگه کار
خدا ایا نامن این امشامه دهان
رشیطان واریں هر پهت دیوان
اگرچه دین خطای در زم بست
نگیتی پدش خلقم با یگه داد
نه بهرام ایزد ت فرمای دادار
پدیور قم ورا ار حان فرشته
د و د یاری نیکوری و نصرت
نهر کار یکه چون اورا نخوانم
اجابت کن د عایم ای خدا ایم
نه بیش خلق دارم نا چنان اب

چو عصیان کرد در دوزخ سپارد
 بود ار فعل اندر دیویند خربی
 دیاید نژد ور دروند بیدین
 کشد اندر تم دوزخ نکونسار
 که آرد رحم در دلهای شاپان
 رعادل شاه راشه حرم و شاد
 عدیش راهان مارد تم گل
 نگهاد راست مر پر گوپین را
 ریمیش رورے خلقانست بیکو
 که موي ظلم شاپان را دوanst
 رسال دیو این هر مهاری
 عمل آنست دانی ای نیکورا
 نانه پیشه نرای و ویر ماره
 سجن گویه نجربی و خوش آوار
 ر فعل پر منشی اش ده بور
 رمه صابر کند آنرا دران عم
 که تا گردد رها ار خستگیها
 ر راه ناپاپی وا رپا به
 پیش ریج آیده و گردید پیشمان
 که تا گردد پیشمان آن بیکورا
 ندل تهم تکبر را نکارد
 کند مایل نسوی کین و هم ریو
 پدیده آرد ندل اندر صروری
 پر ار عم او نشیدن نارادل
 بسی رم در پدر مهتر برادر
 چه بدهه در خداوبه این بکن یاد
 مراصر گویم ار روی این دین
 که هر شیرین و چربی را پهیه ار
 چه در اشیایی الوا و طعامه
 شوند اندر بهشت ویا کرو نهان
 پیشنه بی خورشن ناز گردن
 که ناشنده آن رواهها صیر و دل شاد
 که می آرد بدم فتنه دو
 لذبد و خربی افزا و دل کش
 دل مردم کند ار عم مشوش
 پلیده میده په این زشت گردن
 چهارها از للاها او نگهدا

خلایق را بعصیان اندر آرد
 هر اسایدکه ناشه او دژم روی
 که اندر دیو پیش پل نهاده
 نهاید قنگ پل را هر گنه کار
 ر شریور هدام این کارها دان
 که تا کوشیده اندر عدل و هم داد
 نگهدازند سلطان عادل
 نکان و کوه و سیمین و روبن را
 شفاعت خواه درویشان دیده
 چو مساول دیو راه کار آست
 چو طواری و دزدی راهداری
 چو اسقندارمه امشاسنده را
 که مردم کار نا تدبیر سارند
 دل خلق ار تکبر زو شود نار
 تکبر از دل مردم کده دور
 و هر رنج و نگاهی کان مردم
 ده ران ریج و عهدا دل خوشیها
 سپام و شکر یزدانرا کدانه
 انگر شخصی چو کوفه کرد ار جان
 که اسقندارمه نکذاره اورا
 د گر قایکیت این کار دارد
 رسه آفات نا مردم اران دیو
 پیزدان نا مهاسی نا صبوری
 که پند مرد مان نپذیره ار دل
 کده بیطاعتی و شاه و مادر
 چه رن در شور و شاگرد و آستانه
 ر نانیکه آیده فعل چیده دین
 بود خرداد و مرداد اندرین کار
 کند ایشان در آن و هم بجاتان
 که چون ارواح پاگان و اشوبان
 طلب نیو مرایشانرا بخوردن
 چنین مود است از خرداد و مرداد
 ر تارخ دیو و رارخ دیو مشه
 ز چذی کان بود پاکیزه و خوش
 بسارت آنخوشی رازشت و اخوش
 که در دوزخ نهروند گنه کار
 مروش پاک را این کار میدهان

که تا ناشد خلاصی آن جهان را
نهر کاری بود خود یکی الدور
روانش و ره از دیو بدهو
شوند اروی ندلشادان و خمدان
از اول گاو و آدم شد یویدا
پمانکه جان گواران سر آید
سماوهه تابیه سال از راه داد
معقیل در نه آرام دیده
ناروین نگفت ای شوخ پرنگ
چوی راحت بعید از درد و رنجی
دلم را ذوق و شادی میدم من
ندل بو قوس و هم خواری بیاشد
که چون ررتشت امهمان اشون
کند بیرون پریشان و فریوان
دادارد خلق در رسمی اقامت
دوبی نادرد و سوز و واي ویلا
شیده اند دلش شد درد پیدا
اکون اول واندر پس آن
دگر تاریخ و هم راریخ و دشمن
عیان سارم نه پیش وریکی ران
ادا اردی بهشت اندز تبارد
بود نایکت فه مسندار
چو زارخ راندایی مده مداد
که در دلهای مردم افکنه فم
که سارد دور کین و چنگ رانسان
دید برخلاقی عالم خوش حلاوت
براه راست می آرد هم از وهم
که داشد آشی اندز میاشران
زکار گرفته انسان باز دارد
قیود ازنه کیده را ر صیده
بها نده وز دین گودا ه صمچور
ز فرمان خرد بیرون دواند
شود ناشد ر فعل این گند کار
دیده خرمی اندز بهشت ام است
هزاید رین فرشته تو میدان
ازو پابند راحتها بیکویا
که مودم را رساند فم بگیها

ندین گیقی زتن ورزد روالرا
نه پر پرد ز عصیان و ره سور
که ناشد نیکیت دو جهان او
که تا اور مرد و هم امدا مسندان
که چون دادار گیقی کرد پیدا
گیقی چونکه اهون در آید
که بعد آن کیومرت اشوراد
ارین گیقی هوا ناکام دیده
چورین دلیا برقان کرد آنکه
درین گیقی لقانم یافت کنچی
ندان گیقی روشن مدهش من
که آنچه رنج و دشواری نداشته
توا آید نگیقی رور نه تو
بیا پیده دیو و جادو را رگیهان
که داشد قاره دینش تا قیامت
نهی کردن نتایی زان دیدا
چو اهونین گچسته این سخن را
گیقی کرد پیدا هفت دیوان
مهیکر ساول و نایکت هم
پهقاره نا امشام سندان
اکون مهدی نهمن دساره
چو ساول مده شهریور پیدا دار
چو تارخ را دهانی مده خرد آد
صروش بگ را مده دان تو پیش
تو کار نهمن نهتر همیدان
نیاهه چنگ هم گین و عداوت
فرازید او خیا و عدل و هم فهم
میان مودمان کوشید دیدسان
اکون نو گداپان ناز دارد
کم پک با دیگری ورزیده گینه
دران کوشید که مردم ز آشی دور
دان هدیکه قتل و خون کنایه
که هر زشته کم از مردم پیدا دار
تو دشدو کار کز اردی بهشت ام است
که پرشادی که در دلهای انسان
رها پل را کشاید بر اشوبان
رتو کا دیواندر آنهن دان

قياس او بدیگر چیز بسته
که در وی بیست و دو گرده بهادست
ز کار ریشخی اهربینان را
که شرح چرم اورا و نکردم
چه در چله پلیدهای مکنوم
دل شیاطین ازان پرده حتی ناشد
شیاطین را ازان ویدا نموده
چو دیواری معجزه بیکی اینجا م
نحوانه دیویا داشتند پر عم
دیابد پایگاهی تا دادلای
لغعت میشود اندیس ملعون
شود بهواره دل گمراه و خسنه
بعون ایره دارای ایام
بد و روح ناد مریدانش درینه
تمامی فکر و اندیشه نموده بده
تمامی ماینه دین حداد را
که راه حق ازان مسپرده بودند
ناب رر نیزم گاویا در
که ماده اینم از دیوان اینو
نمود این لسک ارگیهانش معدوم
درین سه چیز اورا سه عمل نود
د گز جمله تائش در فنگه و
تمامی واجه و بیداد دیده بده
رجمله دیکها این یک لشان ماده
دل خادان ندان بی مسک بودی
که دیده ازان ازو ناشد خرسند
برور و شب مر اورا خواستاره
فتاد مدد ادر دسته بزد و
وقت بده بی پیچاره گشتند
موی کبوتر و ستم بسته چالب
که بیده اپل دین را رود شاداب

حوال پنجم امشاسندهان ناپعنه دموان که صد ایشان باشد
نگویم وصف پنجم امشاسندهان
چو در خوانند بیک از ده دادند
نقرموده بجا آرده بی کیش
چو در درون روان خود سپاره

چه در صرفت هدایا تبشقه
دیشم لسک نامش و بیداد است
که در پرپر کردن مردمان را
رکنده بدهی ناشد میگردم
رجله خیر و پاکی کرد معلوم
نداشته بیست و یکم پادخت ناشد
دروه سه کرده هم بیدا نموده
دروه نه کیفیات چمنی دام
که پرکو این کتاب و یشت نام
که آنکس خاص نزد ایرد ناک
رجرم خود شود او پاک و درون
گنا میدو ر آوارش شکسته
که لسک بیست و یک کردم ناتام
بهوران ده ارجاسه دوروه
هر دستور و مونده که نودند
هم بر کوه بلخ آن لسکهارا
که زرتشت از حضور آورده نودند
بریسته فرمته نود رین در
نهاد نه آن تمامی در سر کوه
که بعد از مردن اصلکندر روم
چه از طه و ایروم و هم رمل بود
بیدارانی ریان نقلعن نموده
چو دستوران دین ناهم لشمنده
که آن هم در ریان موندان ماده
چه خوش بودی که جمله لسک نودی
خدا ایا رود نقرستخ بها و به
خلایق ران شهی امیدوارند
که نهدهینان درین دوران وارون
ردون و خوار عاجروار گشتند
که درونه شیاطین اند غالب
الا چی گن روا امید داراب

د گز از امر و لطف پاک پرداز
که تا صردم نهین دل را دادند
برادچه ایرد تعالی در راه دهن
که فردا خود پیشمانی نیارند

بنزد مردمان پاک دیندار
 بدان شی ناشد ادر روی گیهان
 پهیکردند از احوال نیکو
 وریشان فایده گیرند سیدار
 نصر و مجلس عزت نشانند
 که او بیخ شیاطین از رمین هست
 تبیشم نه و آنچه ریرو نلاست
 چه در یکویی احوال آدم
 پدید آمد عیان ران ورد رهبر
 هفت آوار خواهه بیک و متنا
 که کوده بیست و در دروی بشت است
 که پددا کرد خلقان را در اشکم
 که بعد اروی پدید آید درین ده
 بود بعضی رهیت دان تو زیری
 تو پعده کرده خواهی گوئه مُست
 چه توصیف ملایک ریرو نالا
 رنایرا ار نوای وی مرشته
 کده در آخرت او جای مامون
 رسکل هر ملک دروی بیشم است
 که یاده مرورا کو دارد ادراک
 درو خمین وارع کوده پیدا
 بر آنچه شه حلال ار حق تعالی
 بیزدان نندگی کودن بهوار
 بر آنچه اندر منشن و دات اسان
 که هست و چار کرده در عیان است
 نصوب رراشت بیکو را
 دگر آرمایش هم ایل دوران
 نعمایند درد بیا صعوبت
 حلال و یا حرام ار دل نهاند
 چه در تندیس مولودی که دالند
 بشتم نه در وی بود معصل
 شرایط های طغل و کودک خورد
 که هست و پنج کرده ناشد این دان
 چه ار ادوع و حق و چار پایان
 چه آر زدن بزیدان دیها
 درو پیچه و دو کرده تمام است
 حکومات قضا و نام حسن

فرستاد امک یزدان چهاردار
 نعلم آنکه س سختاج انسان
 که حرس نام در اعمال نیکو
 شوند نا اهل دیدا پیرو و بار
 چه علمارا بله بیک خواهند
 نموده یاد در احوال روشت
 در اپیه حصه ناری تعالی است
 چه در قول دروغ خلق عالم
 بر آنچه در نراهین پیموده
 که ناده سال بزد پاک یکتا
 ده و چهارم نسک نامش چرشت است
 که در داشتن نهایی آدم
 که ناده هم بود در رحم مادر
 شود بعض پیمود شاه بعض
 چو نسک پانزدهم رامش نعان یست
 نیمچ خلق آن ناری تعالی
 چه وصف شکر نعمایش نیشته
 که هر کس کو سپاس نعمت افرون
 دیا به بار نا ای که رفته است
 وابن خاص سنت مذکور ناحق پاک
 بیارم خوان تو نسک شانزدهم را
 که در احکام مال و خانه را
 خلاصی یافتن ار دروح نار
 رجمله کیفیات ره گذریان
 چو پعده هم اسک اصیارم چنان است
 فرستاده فرو ایزد تعالی
 نتفضیل کتاب اهل دینان
 درست چو نهاند پس عقوبت
 که ناده آخرت شادان نسوانده
 چه در احکام میراثی که راند
 حدود پاک ایمان نه مفصل
 دگر وقت ولادت چون توان کرد
 دو اسره چه تو نسک پیجده هم خوان
 که نه در دادن انسان و هیوان
 چه ار دزدی و نرس و ره ریدا
 نهم ناده که اسکارم بنام است
 چه ترتیب خوش و احکام جستن

وز آنچه مودمان دانده ذاتی
خهایا عقل ده خوانده اش را
دروغ و دردی اندر ہر امانت
که پست ایده سنت کرده سی کبیره
که بیش از پانزده کرده نم معلوم
بیشتر است ما معنی درین فصل
دگر دانی ر علم اکنایی
شود عالم ازان هم پاک و بی بدم
نه بیکی آورده از ہر درشی
که این عام است قدر بیک دارد
دروغ گویند چون یانده نیت
کتاب سنت کرده ناتمام است
رده کرده فزوینه بیست مفہوم
که در دس رزانشت او پند بود
رسوم دین بھی را هم روان کرد
که اپناید مرا بین را ہر کم رشت است
ندو درشی رجھ کرد بیت دیداد
که اندر دین ررتشت آرد ایمان
نامر و بھی او کرده معدود
دگر در راسخ و قول و فرمان
نهشی دست از کار ندیها
بود بدم عوروت ما گند کار
حقایق چه که ند کشف دقایق
در خست آراست کردن چو خرماء
ر راج و قوت هر دم بھر جا
ردین دستور و ار راه حقیقت
درو ذبت است مناش بشماران
مرا اتب چار کرده نه دران هم
هم ار تفاصی و هم علمایی دادین
نگه می داشتن شهر و ولایت
عمارت کردن شهر از راه بوش
دگر پیش زران نا ضار
نہادن هم نہ دین نا شند بیشک
کند چون کس بقین آورده هر دم
نیت یاند از پوشانگ فاخر
کتاب شھر کرده همود منه ام

صفات اخیار و کیفیاتش
وران سودی بود دانده اش را
دگر از جرم خلقان و رخواهات
دہم را نام دانی کشکبیره
که بعد از نگیت اسکندر روم
که دانایی عقل و طبع نی مذل
کزان دانی بیاموری و تعليم
که ہر چیزیکه مردم را رشی
دگر هم از پلیدی پاکی آرد
دگر نزدیک شاه و هم رعیت
دہم یک نسکرا و شناص پ نام است
که بعد از نگیت اسکندر روم
قبول شاهی گشناص شه بود
که در دین داشتن بود او بخواهند
گرفت پیش در گیتی و ہان مرد
دہم دو نسک را هم نام حشت است
کتاب بیست و دو کرده فرستاد
یکی در معرفات ایزدی دان
چو ہر کاری که در دین نعمود
دویم وجر است در طاهات شاپن
نغمود ام است هم ریشان نہی با
سیوم وجر است وعده نا بیکوکار
رد و زخ رہن اندر روی حقایق
چهارم وجر در تعمیر دیدا
ر راعت کردن و عائد ایدها
در رور چار پاران شریعت
رفیمان نردن نرپیز کاران
که پیجم وجو در مقه ار مردم
کم عزیز داشتن شه را نخستین
دویم پایه بداری نی شکافت
سیوم پایه نتای واصتوپوش
چهارم مرقبت اول نجارت
نه مسخوان و هم شاہان رده یک
نیا پیش نا ز حیرانی که گفتم
که پاداش نزركش بست آخر
که نسک سیزده هم نامش معنده است

چه اندر چار پایی و سرخ و سرمه
در آب و ارور و هم نار و حیوان
چه راز پل درو موقوم دیده
که حشر و نشر خلافان رود نیز است
رنیکان و ندان نرسنگ اعمال
که سه و پنج صورت کرد قادر
چه در پیش از چون خ و هم ذرا قب
که این سعد است و آن اکس است در پی
و از چه از عالم علوبست بیشک
که بو قتال نام او عیان کرد
هر آنرا نام کرده قوامی میخان
کتاب بیست و دو کرده نهان
ر امو و نهی با کرده در رو باد
چه کون سازنده تا بوده ملائی
که قصیداش نبیشتر پرچه نام است
که امین مردم آوردن درینکار
که چندین میزد دردین است همار
نمقدار خود ش دادن روان روا
نم بیان و بگفتار و نه اعمال
باید دادن اورا اندینکار
ذواب آن بجزیره هر جوان پیر
ر دل شک دور دارد هم یقین بین
د خود بیز جامه ار ره داد
بیهود ره کشایدش اشیان
دارادی و خویشان داده ناید
که پنجه کرده است آن را نودامی
که بیش از میزده کرده ندیده نه
د گر فرمان درای تفاصی و سور
د گر گاوان و وحشی چونه
طیور اور مزدی نور مند بست
که لعنت باد براوره شکسته
گرامی کرد امیالش نو آین
که تا شصمه کرده او بست چده
ده و دو کرده جمع آمده ره در
تفصیل کردن اعمال ایشان
نشایی شا را ناشد حقیقت
نهر قومی که کاری نایدشی راند

هرانچه حق تعالیٰ باد گرده
چه اقدر آسمان و هم زمین دان
بهین مانند هر چه آفریده
قیامت را که پیشی رستمیز است
دوقت رستمیز آن ور احوال
ششم نسک اصل قاعده دان تو نادر
فرسخاد است در عالم کواکب
و صفت کوکب افلک در روی
و ترتیب علوم و فعل هر یک
عرب این را نلغظ خود بیان کرد
که در علم نجومی پارسی خوان
چو پاچم نام هفتم نسک خوان
خدای پاک در گیتی فرستاد
چه ادله چهار پا اورا حلاش
که داشت این حلال ویا حرام است
که امین بیشتر ناید در گهنهبار
کسی که جهه گیرد در گهنهبار
ندستوران و تبریده هم رداد روا
کسانیدرا که در دین بیشک اصل حال
کسانیدرا که او خواند گهنهبار
روالکس را که داشت دانش و پیر
گند جاد تکویی نا مردم دین
نمیخفان دیانه هم اشداد
نداش تا عاقبت باید کروزمان
که هر جامه اشدادی نماید
رتشتای تو بشتم نسک خوان
که چون قیمه از مکندر نار جستند
نهین در امر شاه پشت کشور
گرامی کردن مفرغ پرنده
د گرد رهای آنچه اورمیز بست
مگر دام گناهیده گجسته
ه گر دریا و کوه وارض چهین
نوش خوانی نهم نسک گزیده
که چون جستندش از بعد مکندر
در اخبار قضا و هم ملوکان
که رامی را چگونه نا رمیت
نقاوی هم قضا آنکه نهین مانه

که وستا خواندن بریط دوازیست
شیاطین ران پم فاشاد ناشد
که حلق اور پرده نود مسند
د می زد آپچنان نهاده ناز
نکاروبار گیتی گشت پویا
کنده شن بیست نایدها و ویدا
نخواهد قا شود او بیست نا آز
خوش آوازی مکان خرمی است
ناوار خوش و الحان نخوانی
میانی در کرو نمان جاه و مقصود

خداد بر آنکی خشود و راضیست
گزان خواندن فرشتم شاه ناشد
که چون آدم نگیتی صاخت موجود
مروش ایزد و متعلق او خوش آوار
وزان کردار آدم گشت گویا
که چون روز قیامت ابرین را
مروش یاک نه پیش او خوش آوار
خوش آواری نشان بیعنی است
قوای داراب بر چهان نخوان
که بزدان از تو گردد شاد و خشنود

رند نا بعصیلات ایشان

نشرح و اسم او در نظم آور
ریانرا از کلامی دوق ناشد
سی و سه صورتست آنرا نهانی
که یعنی سی و سه کرده گویند
درو اظهار کرد ار منع خوش
دران سک آوریده پاک بزدان
که تا خواهد ار در مرد دان
یک این نسک است ندوه مدل و همچا
طرب در دل فراید او بهر اس
که آنرا بیست و دو کرده نخواه
نه اعمال بیکوی خلق هر جا
در خوشان صله دادن نا نوازش
که دو بر بیست کرده ناشد این دان
چه در ایمان و هم پریز نکاری
کند شک دور و جد ناشد هم ارگین
که بود درجهان مدلش خدیده
که شده پیش از زرا تشت نیکو خو
چدین ناشد پیش تا قیامت
بوشمه اندوین عشرين و یک کرد
د گر در طاعت و پریز نکاری
در انسان و خلایق چه و چند
ندار آخرت نزدیکی رفت
سی و دو کرده ارا این نسک دان
چه در ذکر نهی خلق مم گلایک
چه اندر عالم سفلي پهلویت

کدون ار بیست نایک نسک ایدر
نظام از نثر خواندن شوق ناشد
ستود بیست اول نسک خوانی
که صورت را بمعنی کرده گویند
فرستاده خدا از جملگی پیش
مقات خوبی و هم امشاده ان
نمود کرد فرض این نسک وستا
ز جمله بیست و یک نسک اوستا
مراین را نیک برخواهد و حنس
دویم نام ستود کررا نهانی
فرستاده نگیتی حق تعلای
چه در جاده گوی و هم نمازش
قوه بیست مانقره را نسک میور خوان
فرستاده فرو سدحان ناری
چه در بیست در آوردن چه در دین
چه او صاف ررا لشت حمده
ریکوی خلق و کار بیکو
د گر این قمه با و این علامت
چهارم نام بخ دان انجوان صرد
که تقسیرات ذین و شرح ناری
برانچه کرد و اجب یک خدا و به
رها دیو و درج بر خود نم نسفن
تو پنجم ده و دو پاماسن خوان
فرستاده فرو آن ایزد پاک
چه اندر عالم علوی حقیقت

بیزشن کردن امشافقه ان
بیزوده قر رمه از روی احسان
دیبا پد خواند اول پشت اپنور
دیبا ی نه نبشت آن نیز دانی
نه پیوونه و نوصلت یارده خوان
چه در راه خلاف و گل در آینه
ده و دو خوان تو اپنور اندران راه
ده و دو اپنور آنچه رود خواند
را اپنور میزده آنها صراید

دگر یقنت از بوای یشت یردان
گزان بیزدان و یم زامش مقدمان
نه یشت گاه بینجی و فروبر
دوقت چیز زن ده خوانانی
زنان بکررا یم یارده خوان
دگر برقوه بر پل چون برآید
دقه خانه فرود آید آنکه
بهنگاهی که ره گم گرد و دانه
بدرواره شهرے چون در آینه

حقیقت اپنور و هر چیز که ارتکت اپنور آفریده شد

که بر جان کجسته نیشتر یست
که ار فیمیدهش دلها شود موم
که ناشد گفتاش دل را دادی
پیرسیده ار خدای تخت و هم فوق
مرا دار اهانی قو فرا گو
دیگتنی و مدیدوی خرده دای
زمین و گومند و هم اشو اور
که مخاون است در نالا و پستی
گزان شیطان و دیوان نسته تو
نه پیغمبر ررا نشت مقدمان
پس انگرداب خلقت کرده ام ناز
کلامش مایه فر و هی یست
خلا یق نا خواندهش ای مسک
که وا کرده ام در معدهش یمنش
نباید کرد آن وستا فراموش
که گویند مردمان را پند نشان
در اش افرون و نی یم کاست خواند
کروزمان نلند اورا ده حا
اران خواننده من خشند دام
چنان ناشد که آرارد یه چیر
کند یک سه ره نادان بیهوش
چهارم بوره و پنجم ندیدسان
روانش را رجدت دور ماتم
پداند هر کس کورا یقین ام
لب خود را ز اپنور نوش داری
نآواز خوش و الحان صرایی

چو اپنور را مراتب بیشتر یست
چو وصفش در بیزشن یست مرقوم
لگویم شرح و معدهش قلابی
رواقشت مقدمان ار سر شوق
که ای صارده گذنی و میدن
توئی دادا و بینا و اشو یاک
که پیش از آمدن و آک و آرور
رآتی هم دگر اجمال گذنی
کدامی چیز پیدا کرده تو
چوا بش داد خلاق چهابان
که اپنور سرینان راندم ر آغاز
که اپنور پایله دین نهی یست
راپنور کرد پیدا نیست و یک نسک
ر رار دین نه ناشد نضمنش
هران و متن که ارتکرد نا هرچی
پیغمبر را چندین فرمود دادار
اوستارا درست و راست خوانند
اگر خوانه درست و راست و متن
از رو خشنود گردد جمله دام
اگر خوانه خطوا و هم علظ بیز
اگر از یاد خود وستا فراموش
سیوینین نهرا و هم نیمه اش زان
صم بیزدان که بوقت رار دام
با آن حدبیکه پهنان رمین لیا است
تو ای نهین بوعظم گوشداری
کلام زنه چون خواندن خواندن نهانی

کانه دکرش کسے کو پشیار است
سراه خاص آرد بدرگان را
قیامت را گنده اوست آخر
دعون ایزد خلاق اکرم
گه و بیگانه ورد خویش داری

دگر نام خدا هم بوختار است
دید صافی قلوب مرد مان را
زنام فرشگر معنی است ظاہر
تمامی کرده شد اسماهی اعظم
تو ای داراب نزد خویش داری

بهر کاریکر اهنور خواندن مزاوار است بفصیل آن

که جای چند خواند مرد خوشنفر
تمامی مشکلش آسان نماید
خواند تا برآید نام و کامن
چه نسخه بلکه طرفه تحقیر دود
رسخ افزون ده از دیگر روایت
کنم پیش بهان آن گفته اظهار
تو عداون یکی اهنور کمی نار
پکی اهنور خوانی از دل و جان
نامه رفت هردو دار بستاب
کلام پاک اهنور رود گفتن
یکی وقتی که در خانه در آید
مواد وی برآید رود از بخت
دواهیور بر زبان اول سوالند
نه خوش آوار اهنور چار گفتن
دیاده هر مرادی کان نجروید
که این گیتی ازان قایم بیودست
دگر را نام ترج و پیش په خوان
چو ده بود چهارم بست نیکوای
که نا هر پنج که ناشنده دام
تمامی کار او چاری نماید
شکست دیو و شیطانرا نگو پنج
بدردیک رد و دستور هر مان
گم کم گردد ای مرد پنور
که در گرداب رام آری ورا ننگ
زیعدهش شف دیگر خوان تمامی
بیانی شادی و نه رور گردی
تو شف اهنور بخوانی ای نکوراه
نه اهنور بر زبان باید برا تند
رسیده گردد ای مرد نکوراه
درخت و نشیها نیکو ده ب

کون بشدو مفصل راز اپور
کزان خواندن مهم او بر آید
پس آن بنده که هر جا و مقامش
بنخط پهلوی یک نسخه بود
دران نسخه زدین به حکایت
ز اهنور اندرو بدوشمه گفتار
لکاروبار هر چیزی رآفار
ملاقات بدرگان و امیران
یکی خوانی بدریا ولب آب
یکی در قرض دادن هم گرفتن
یکی وقتی که از خانه بر آید
بباید خواند یک اهنور در اوقت
به پیش کس دعای را بخراند
بگاهنبار رفتن هم به پیشون
کسی کو پنج اهنور را نگوید
بگاه فورانی پنج ردست
ازان هر پنج یک را مان په خوان
میوم را نام نامی رندید گویی
بود پنجم ازان ررتشروت
ورا این پنج رد پاری نماید
گزارش گناهانرا نگو پنج
پنچ گفتن زنده هر گناهان
بدانکه گر بگوید پنج اهنور
و گر ناکس بداری نیت چنگ
تو پیش از چنگ شش اهنور نخواهی
ازان خواندن همی فیروز گردی
اگر جوی زکس امداد آنگاه
چو نخیمی بر رمین اول فشانند
پهرا زیرا که آن فله بنم ماه
زیان گفت و صد از هر خرسن

رزو رو لعل و ار با قوت بوار
تو معنی پرس ارمن اے نکورای
رآب تم آب صاف او کرد پیدا
گل آدر گر نهانی نیک ازما
کنون گل واد گررا دان تو نیکو
ارو شد آب خالص صاف و هم پاک
که معنی نهانه برا کم هر داشت
که در صنعت وسیع اوست صافع
که او نجاشده کام و مراد است
که جاری میگند او کار برسان
که پیدا سرانس و گومند است
دگر معنی اگرا گرگر این دان
تو اگمان دان معنی نی شبهه تر
نهان بیدار و ناجفه اخوانا
پاکش کس نارد کم و نسیار
که پاذا است بر محلوق بوار
نوده او هوانی آب و گل را
تو برتر از زبرد صنان نهانی
که از وردش سر من شد بالونه
بسیار آنچه نادل کرده معلوم
که بعدش حاک پیدا کرده خلقان
که معنی شد مظهار از یقینش
که ظالم رس نزد اگر بفرموده
خداونه دو عالم هم نهان دان
که نا آخر بیاسی نیک کرده از
خالیق کرده بیدا چونکه در خواست
کند دیبال یکدیگر پیده از
نموده کردن خلق است قادر
شود دیگر بیده آرد در ادوار
که یعنی خلق را فریاد رس بست
و هم چیزی نزدیک و عظمت کار
نقدیق چهان دایسته ناشد
او کو نیک کار این و آست
چو دادار آنکه عالم زو صفت قایم
خره مدد است صاحب نور بی لاف
که صارد داوریم را راست برسان
زکوفه کردن صدم شود شاد

برون آربده آتش را راحچار
چو اسم حق تعالی باد گرجای
که نادی کو ورد ہنگام گرما
چو پرسه نام آن دیوم دانا
که سوره آتشابرا ارمنی او
پیده آورده او رود آب از خاک
تو گلدهم گر نهان گوگرد رود است
نهان پاک گر گر داش قابع
چو معنی کرو گر این نهاد است
گرا گر آفرینده مر انسان
گرا گر نه چه و چون و چند است
که اگرا گر چو پیده ا کرده ارکان
که بست او خالق ارکان و احتر
چوار مان حوان نی آرمانیش نمیعنی
است آست کو بود است پشیار
تو معنی فشنوندا دان نگهداز
تو پدمانی نهانی معنده ل را
تو نام پاک چیز ارمن بخواهی
بود پیروز گر نام خداوند
که کرد او کار نا آمده فرجوم
چگونه بود خواهه آخر آن
ریا فرید است نام بخیریش
رسوی آنکه عادل وار پرسد
اور مژد است نامش را عیان دان
توان ابرین کهن را تو نهاد از
که یعنی تو مرشییدن تو ناست
قدیمش مار و هم دیوی نگهداز
را ابرین تو توان معنی است صادر
چنانچون گریکی ران نا پیده از
چو و سپاروا پرسه شرح پدوصت
کنده معمعت معنی و سپار
تعظیم خدا شایسته ناشد
چو خاور کو دگهان جهاد است
او خشیده از بیدار است دایم
ریمده است معنی ویژه و صاف
چو داور بست نام پاک او دان
بن گرفه گر این نام خدا یاد

رحم و بیک و نخشاپشگر پاک
 سقوطه لی شود امتو معنی
 نمیخ اوست مُستعدي راحت
 نمیخ دار داریده تبا ی
 که تفریید کسے را پیچ گای
 فریقه خود شود شود گمراه گرد د
 که ار حال چه پرسد پیشنه
 که پدوسته مراد وی صواب است
 نماید آنچه پست ار خواهش خوش
 که نی سخت و نی ما نده و همچا
 ریاد حلی عافل ندست گای
 رزوی خرمی آن نام بروهان
 نهروماهه حساب و صجملان را
 کسی کو واجب التعظیم ناشد
 ده دسیار در عالم سترگی
 چنان کن دشمنی همودی تفریده
 تفریده بیش دارد بیت و آن
 نکس ناراره و پندیزد آرار
 که هرگون صدعتی سارد رخلاقان
 نگوین جمله چیر اور است مایه
 نمیخ عیوب را او آفرین گر
 کند پیدا و نا پیدا روان را
 نمودی کاند پیدا کنده
 پندیزده است هر یک جد جد را
 که داع اوست علات حرارت
 که میخواهند اروارشت آنرا
 که پیش فطره اش پیچ است قنطرار
 نگوین معنی او ذا تو دانی
 نخار دود آنرا این گویند
 پرس ارمن نورار آن معانی
 هم او گرده رصدخ خویش پیدا
 نگوین معدهش را ای نراد
 نموده در بهار او قاره رخسار
 سرد گر معنی اورا هانی
 این هر دو همانرا داد یدرو
 ریامش میفراید قوت چان
 شنیدن قم را استفاده چنین نقل

چو افتعیا سست نام آن خره ناک
 که آمرزنده معنی انورا
 نور خوده خوان که چون داری فصلحت
 ورون قونام ایردرا چو خواهی
 چو افتعیه داده دام شاهی
 چو نفریقه که هر کورا فریده
 ادوی پاک را ایدست پیش
 موال کامرد را این حواب است
 چو فرمان کام را «معنی است دریش
 تو آیختن نمیخی گری آنرا
 افریوش است اعظم پادشاهی
 دگر نام خدا یهارنا دان
 که کرمه هم گداه هم دان را
 میانیارا ندل معلم شامد
 رمحص لطف خود اورا نزگی
 آتروس آست کز مهی نهاده
 چنانچون هر کسی در جنگ دشمن
 ایش آست ار صنایع دادار
 چنین معنی هم ار افرادم دان
 تو همچون دان نمودی کو هم چای
 تو دیگر نام خوان میدو صندگر
 امیدوگر نمیخی قالهان را
 توئی مینو بیچ را همچو دده
 دگر نا خوشش هم کالبدرا
 جز آدرناد گر نبود قرارت
 آدر نمکر ندان آتش هوارا
 پیاریش نگیتی آید امظار
 چونام ناد آدر گر نخواهی
 که وقت احتراق ار چون نجوده
 چو نام باد نمکرنا دادی
 که نارانی بیاره وقت سرما
 بود نام خدا هم ناد گل گو
 گل وریخان و سبزه را پدیدار
 تو نام ناد گرد تم نخوانی
 په یه آورد باد و خاکرا او
 پیش آدر کبریت تم خوان
 بیهابی معدهش ارجوی ار عقل

ورا پیوونه کرده می تواند
نحوان و پرس از من معنی آنرا
جهان درگه او گشته شده
بیاند وی هم چیری نهادی
رسد نو آرزوی خود که تارد
ارو راه کوئی پیدا نباشد
حالیق داشتن با خود نواند
نباشد در جهلم هم گرفتار
که ویوا موجب پیدا شدن نیست
مرو بود دراز اریچ گوئه
پیده آورد او معنی هر چیز
که تا خلقی نداند موبی را
کنده این جهان و آن جهانها
کنده داشد او نایه بیاند
نرده هم کنده مار کاری
که معنی پرورنده جمله اشیا
چه نراسان و چه طبر و چه هیوان
تو آرین آینه دان این معنی
که چندین سال دروان می نوردد
که یعنی شیخ چیزی صورت اوری
که او با پیچ چیزی میداند
که حاجتمه آسایش زخلقان
کند خود هرچه در دل کام دارد
که پاینده است اوار میذوی عیب
که معروف است نرافلاک و نرخاک
که پستی دو عالم زوست قایم
همه ار شکر وی پیوونه دارند
که یعنی حق را نایم است امید
که معدهش خداونه خداون
که بعی دافع آرار ارما
زمهر خود کند عاجز روئیش
طلب نکند ندارد خود ندل دوق
روانها راست ناقی او کنده
که از خود اندادا گر کس کند کار
درست و راست کار و بار اورا
که پیدا ماز هر نیکو خصالی
یقین دای ورا رحمت کنده

چویک چیری بچدری را که دارد
تو آن ایاف نام پک خدا را
نداشد یافت چیزی دیج و پیرا
و هم ایاف را معنی تو دانی
که هر کس گو طلب پیوونه ساره
که هر کو آورد در دل شامده
که گیرا را چنان معنی نداند
چنان تا عاقبت در دام پیغایار
معنی دان دو آجم نام پا کیست
رمان چون و چرا و هم چگونه
دو معنی چهاردا ندان بین
که هر چیزی شرسته موجبی را
معنی دان معنی هم تو پیدا
تو افزارا معنی خوان ریادت
چو ناشارا معنی اعده الی
پیش خوان تو نام پرور را
چو پادرا معنی دان نگهداش
اگر خواهی که ناشی تو عقبی
که او هرگز رداد خود نگردد
تو آن آینه نام آن خدا گوی
بیاره کرد پیدا تا تواند
خروشید قم نام پک خدا دان
نگردد ور هم آرام دارد
که مینوتم بود آن نام نی عیب
بود هم واشدار دام آن پاک
تو هر وصفون بخوان هر رور دائم
چو نام ہوسپاسی را شمارد
د گر نام خدا را دان ہویمید
تو نام پاک را ہر زنیک فرمه دان
د گر نام خدا بست بیشتر دان
نداش خوان تو معنی ترویش
که حیوانیکه اورا از سر شوق
تو معنی ابوشک خوان نخده
تو فرشک را معنی ایدچنین دار
نامی میکند آنکار اورا
پیونده معنی دان کمالی
خوافر را که چو پیغ تو بند

گه پور او بود ناتام و ناموس
نگلزار خرد ناشد نهالی
که در پیشین نبوده این روش
که یزدان نا را تهشیت گزین راند
که شنود معنی و ریه و بیانش
رسانیدم نیتم این نظر گفتار
نمم پدجاه و نه و الگ کن یاد
مهین و بقیین تا جد اران
خلصه دین و راه نامش نهادم
که گرمهوی خطای در میانست
نه تصعیش قام راند شاید
ان داراب بن پالن رمانند

نازدی سخن جمندیه کاوس
بزله و فارسی دارد کمالی
نخست او [خوانه معنی بیش
کلام زند یا معنی چنین خواند
که شاگر جمام بهدین از ریاش
بیمن واله و فرمان دادار
مهی شهیور و در روز خرداد
زشان بیزدگرد شهریاران
تفصل اور مژد اتمام دادم
کدون از ناظران امید آدست
ز روئ لطف عقوم کرده رایه
افوش روان بهر گاهی که خوانده

معنی صد نام حضرت ناری معالی ساحانه

که دادار چهان زیر و بالا است
که معنی و احباب القدری ندانی
که قادر بریم چیز است برخا
که عالم در یه اسرار میدان
خداوونه همه ویرا شناسی
اوی انجام شدنی عاقبت نار
هم آفار ناوی ایستاد نار
هم انجام ناوی نار گردید
معنی او شریعت از شریعان
گزین نالا ترین دیگر بیادیش
ارین سه درجه نالا نهاده
که یعنی در هم چیزیست برقرار
که ورد اصم او آیه لذیزم
بزرگش خواند اورا مرد بینا
که دان اجمل اروی می شنیده
ر نا چیزی نچیزی آورید است
که شایست است نام پاک دادار
که کوئی معنیش را چون توان گرد
که اروی پیچ چیزی نیست پنهان
که یعنی پیچ شی نر دامن آن
که پیشنه لباد شد یک پیشیزی
که پیوند همه چیزیست نا او
با این گرداز دارد فهرست و دست

ازان صد نام کن ایزد تعالی است
لخندیان نام ایزد خوش بخوانی
چو بروسمه توان ناشد نهادن
د گر هر سه ایمه بست یزدان
زه و سه خدا میشو میپاسی
چوانده دان معنی تویی اغار
بیشتر را معنی ناشد آفار
فرا خشتنه وا انجام گردید
د گرام خدارا تو چم دان
میومیدن مرقبه بست از بزرگیش
از اشاییکه اهلی تر بباشد
د گر پرچه تر خوان ای بودار
مثالش تو چهان دان ای عزیزم
که هر مردم که عالم بست و دادن
که علم و هم شرف یکدرو ناشد
پس آنکه بود و عالم آمرید است
بود و اجب کمی گویندش بزرگوار
نهان تو مه افجه ای جوان هر دادن
بیک گونه بیاکی بست یردا
د گر نام خدارا از رویه دان
نهان آمد و نا پیچ چیری
تو پروندا بهان این معنے او
نه پرامون چمله چیر او بست

کنه کرمه دود ار هر نهی دور
 هراین گیتی نسان ناد ورزد
 بمت بوخت و یورشت یار دارد
 نه پیش تخت ررتشت هنفمان
 گای تو روری داراب پالن
 دل و چالرا اران پر نزم صازم
 نقوم موهان مشهور ناهی
 دل رقاد و گنج حلم ناشد
 دوشیده آب علم نا حلق
 نیوم و هم رمل هم پنهانی را
 هم ار احکام چرخ و هم معما
 درین ایام داد علم داد است
 نسی رار نهان رویدان شد
 بیش در رور و شب پنهانی هرگاه
 ارو رار و دین نار چویند
 نسا موبید که اروے رار چویند
 فلوب حامدان وان پر ملوم است
 نود بور فربدون نهان تن
 دیده ارم پمیشه شاد ناشد
 پمیشه هدم و هم یار نی شک
 نکار دین و دلیا نیک سخنم
 اشو و پاک و پور مهربوش است
 نعلم و حلم دارد دور بینی
 که دستور نهان نود او نهان
 مرا تعليم کرد ار رار یور
 رهی عالم نهن آموخت آمان
 ندم مشغول در کار یزشکا
 که جای پاک هم جای سجود است
 نه رین شعلی دگر شغلی گرفتم
 که در فرخده سورت شد گذا رم
 نهیان خانه کاوس نهیان
 نه پیش خلق عالم هم گرامیست
 نه دیکی و نهی دارد ارادت
 پمیشه دینه ار ار طلب کار
 ندولت رور افزون و دل پاک
 رقرندهان و یاران نیز نام
 زنظم و نثر میگفته هریک

کنه هرکار ار فرمان دستور
 نهل در راسنی وداد ورده
 کسی کو اینچندین کرده ار دارد
 روانش جای یاد در کروزمان
 خداوند این چندین جای و ما کن
 کهون خواه که چندین نظم سارم
 یهمن بمت استاد سامی
 که کان اصل و نصر عالم ناشد
 رد ریایی محبط فضل او خلق
 چه رنه و فارسی چه پهلوی را
 ر پازد و ر تله سیر اوستا
 حزاین عام دگر را اوستاد است
 نسی اعمال دین اروی روان شد
 هم عمرش گذشته در یزشکا
 تهر شهربکم پنهان میخند
 نسا کس ار دان شاگرد اویده
 مبارک طالع و فرخ ددوم است
 ولی المعمدتم دستور نان
 مرا هم ناب و هم استاد ناشد
 نود یم رار نا دستور مارک
 چو هم سالند و هم کارنه ناهم
 که این دستور مارک بیرهوش است
 نسی دانست ادر کار دیدی
 ر اسل پاکن مهیار رانی
 کدون آنقدر چون دستور پالن
 ر روی مهر یوراهی و احمان
 حضورش صرف کردم عمر هر کار
 چو بوساری وطن گاهم نهود است
 ارین موطن گهی نیرون در قلم
 چلین نقدیر گشت ار کرده گارم
 سکونت داشتم ار فضل دوالمن
 کم مردی نا سخا وجود و نامدست
 نطالع دیگهست و نا صعادت
 رسی دینه ار پاک نهی دیده ار
 نهان ماردی نهان چست و چلاک
 یکی روری نشسته شاد و خرم
 ر دین گفتار میدگرد نه هریک

رهر یک نسک افرون نسک یاند
هم مردم نه دین نه گرایند
ریزدان رار دین نه نه اند
چون سال بیست مانند نشود پنده
نوه سه سال نزد پاک دادار
بیاندا در حهان کورا یقین نیست
روان او میدو کام راند
عدیش ناد در دورخ چراچا سب
تعهدش پست شد دون وار ارل
بیانوره رحق دین خره ناگ
نه دین مارادیستان خود معین شد
که اندور عهد ما حاری شود دین
که پدر فتم پیشون نیز جام سب
پندوره هم برانه با یقینش
پیده درین حهان رفقن بیاراست
نایران لشکر آورده فرایدش
بیس کشتم شد از کودان و سردار
که پر کوئد دران گنبد نه پشند
نه ادده حان نرای دین بردان
کرونهان پشامش گشت ما و
ایی چان ماخته تور نوا تور
ناصل خویشتن ماوا گرفتم
نها دی دهیدو نارگم ساخت
اذارش گرد مروارید و گوره
لزربن کا کشتم خانه ایش
سکونت گرد و رنشت سعستان
طرب در دل ردان گرده نتاخوان
دگر صفت از شه کشور ستاران
رهی طالع مرا یشانرا رهی بجه

نهم پرسه نه بزدان شفاید
ازان نسک فزون نهان تما یده
پشیدر نزد حق ده سال ماده
پشیدر ماه نردیک خداوند
سیا صانش نیکو دین ندکو کار
چون دین ماز دیستان پیچ دین بیست
ردانی کو پیشه راه خواهد
رهی فرخنده طالع شاه گشناه
شه دانه و هادی مهریان دل
که در ایام او بیغمیر داک
نه انانی شه دینا و دین شد
نهی امید از شاهان پیشیون
فرستاده نعهد شاه گشناه
رهی طالع مرآنکس را که دیدش
چون رفقاد و یقتم سال شد راست
در اوقتی که چون ارجاس بند کیش
در ایران او خوانی گردیدار
تا ش خانه دستوران دستوران
ردست تور ررا شست معتمان
میدو ساخت روح داک او جا
اشو بیغمیر از دیریگ پر اور
روانش در جهنم جا گرفتم
بروز خور پیغمبر رحمت برداشت
نهامی میدوان و هم فر بر
کروئمان شد هشوف از روانش
نهخت زر چو خورشید درخشان
نهه امشامندان در گروئمان
کشیده صفت بلان و پهلوانان
نه دست ایستاده از نه نجت

رویداد دارا ب دمیر پالن که پدرش ناشد

دوعظ من تو کار خود رواگن
یقین آرد نوه بیشک ره رسان
براه دین نه کوشش علی اسحال
پس از کردن ندل نارد شک و کین
کلام زده که بیگم به ارد
پیغمبر ازو خود تا قواند

گتون ایمرد نه دین گوش واگن
که هر کس که نه دین مارادیستان
چو عمرش نگذرد در باند ده سال
فریضه را گذارد از راه دین
سپاهن حق ندل در راه دارد
گناهی کو نزگ و خوره دارد

نگینی دار گشت و شد نی آگفت
 نگشت نادشا یی گشت شادان
 جهان آناد کرد و شاد میداد
 پدر فرمان پور خود ببردی
 بدر خرم شدی ران بیک اعمال
 بندی چملگی مردم نه کیهان
 که دودی دردو گفتی سس پسندش
 که ور چمکرد خواندهش هنرور
 رتجم گوینده و مردمان نیز
 جزا این چدر دگرگان بود دلکش
 که در گفتی قند ار ترف و بیج سور
 نخشم گوینده و آدم افتد
 ر ور چمکرد آرین آن به چیر
 ولی دور ار کوئی و کاست سارید
 که هنل چشمها ی آدمین است
 درو مردم به ناوش فریش
 بدهین بیشک بود و راست گویان
 درین سهتم یکی جزویست گفقار
 گه شتم یقتما و ایم ران حال
 نه بیکی و بیدیداری امین شد
 نگفت و گشت و برا یا ور وهم پشت
 که ای دادر دانا پاک داور
 هر آن دین را و راوش راچه نام است
 که ور چمکرد دین مازد یستان
 در انجکا کا هم دارله روشن
 که در چمکرد دین را گفتست رپر
 هم کس را رار ور چمکرد گفت است
 چهی نام ره آنجاییکه چیست
 رپشت پاک تو و خونصورت
 نحکم من رود آنجا نیارام
 نماید مردمانوا ذیک آمان
 نزرتست اشو گفتست بردان
 یکی چزوی دیگر حمام بهقتم
 شده آرامش ناحران و آدشت
 دل خلغان ندیدش بیگمان شد
 پدید آید و قت خوش ناوش
 جهادرا راه حق نهتر نمایند

پس انکه دین دم ارمن پذیرفت
 نور و خرمه چون خورشید تابان
 نکام دل نمامی مانک میداده
 بیدیداری به کس را پیورده
 که یعدی پور بودی بیک افعال
 نهذل پانزده ساله جوانان
 پس از اورار در سوراک مددش
 یکی ور ماخته جایی بای و نهتر
 دران حمکرد ور ار چملگی چیز
 هم از مرع و سک اسدور و آتش
 ار انتیا داشت ار نهتر یکی رور
 و باء عالم ادھر عالم افتد
 نهانه پیچ چیزی در جهان بیز
 چهانرا نار ار نو راست سارید
 چو ور چمکرد در عازمین است
 بود هر چاره می چند فرسنگ
 ار رمان و امرگند و اشویان
 بود تقریر ور چمکرد نسیار
 بدهیسان ششصد و هم شانزده میال
 بدهین آنین شه دنیا و دین شد
 چودادر این حکایت نا را تشت
 دگر راه دار پرسیدش پنهان
 که ور چمکرد راه و دین کدام است
 جواب نا صوانش داد بیزدان
 بدهین دیلی که پدرفتی تو ار من
 پرسیدش دگر ناره پیغمبر
 چو ور چمکرد ار مردم بیفت است
 پیش پیغمبر و دستور ورد کیست
 بیوانش داد کای روتشت پورت
 که ارور تور خواندهش و را نام
 نهودم راه دین مازد یستان
 دوادیداد این قصه فراوان
 را ور تور گفتن بود گفتم
 بدهین ترتیب آنین دین روتشت
 چهانرا دین روتشتی عیان شد
 پشیده ره پشیده ره میروش
 ز پشت خاص پیغمبر دین پیدا

درخی شد نامه و سنت دیداد
بطول و عرغن چک رش در چهل رش
این مرقس نثار و در مشاهده
چندین سروی چیلین برسی گمان شد
دل مردم نهین برسی گمان شد
بهذرا گشت کیش مژده سلطان
مهاجر و شکر یزدانرا ادا کرد
شکست ورد شده دیوان و شیطان
ریکیک معده نفضل و کرم بر
رعلم کل دگیتی بود صرور
سیوم را نام داشت ازورنور
سه فرداد گرامی سه کهررا
ببود مقاد پیومنه سر قوم
که تا صد سال شاهرا بود رپور
که رپور بود بر ارتشداران
نچشم عقل و هوش خویش ننگر
تحکم ایزد آنجا راه بر شد
هم از دسوار پالن من شدیدم
نهم پرسه شد از رار دو گیهان
که ای دادار ریمده و حرمه مدد
که پد رفت از تودین مار دیسان
که پدر قدم رتو این دین بهتر
که قردم کس چنان ترود چمشید
که تا هاره دیرسنان دیدیا
که بی چاشم به آمورم رتودین
ام نتمایم بخانات ریگهان
که در گیدی فزایه بیک آنین
نپاشد فرد وشن ورد و شمع
مان شرطیک داشت دستگیرم
نه داد سود و داد گرم و رحمت
فریب و عکر نبود هم عناها
نک اورار ررین پیشید اشتر
توانی گرد شاهی بیک خوشتر
نه رشک و نه فریب و نه اسری
نه از دیوان و شیطان رنج و آفت
شده شادان تان انعام و امید

چو سال هفت شد در سرو آراد
نه پیهودند دستوران پاکش
خلایق ران درا پن خیره ماده نه
بیز پیغمبر ایزد که آرد
چواین معجزه پیغمبر عیان شد
جهان قایم شد اند در دن یزدان
پیغمبر پس نا تشنامه جاگرد
که دین نه روان گشته دایران
نه فروردهش گرایی بود چون در
اسه و اصر نهان تو پور مهتر
دویم خورشید چهر پاک پر نور
چو بیک قوم هر بیک بسرا
سپره تا بوند آن رهبر قوم
اصله و اصر اتوران راسته هنر
هیاه پور چون خورشید چهر آن
چو ازور تور و اسقراوش را سر
که ازورنور ورجم کرد در شد
بونهاد این قصه ندیدم
که چون ررتشت داداد ازیندان
چیلین پرسیده روژی از حد او
که قردم کس رحله اوت که بود آن
جز ار من که رراتشت پیغمبر
چوانش داد آن دادار جاوید
زم من آمودت و سنا بود دین را
ولیک اول نهن حمشید گفت این
احدوا هم هم اسارم ایزود سقان
بجم گفتم که پیدیار من این دین
نیا به خلق اران و رپورش
چوام داد جم کین دین پذیرم
که در شاهی من بود رمحدت
نه سرگ و آفت و دیگر نلاها
چو از چمشید شدیدم سراسر
نه دادم گرین اورار نهتر
که در شاهیت ببود سرگ و پیغمبری
نه داد گرم و داد سود و رحمت
چواین نشريف ارمن یافت چمشید

شده پهان که چون در رور پر وین
 پهانگه نام یزدان در رفان خوانه
 که ای روشنوار خورشید وار ماه
 درین نخت درخشندۀ تر از هر
 داین فرو ناین خوره رسیدی
 رس دور و شکوه تو که دیدم
 سلحان راه دین را و نایم
 شاهنشاه درخواه آفرین را
 ندوات کامواهی تا رمانست
 که اردین شاه اکن تو خود ناک
 که سی رهبر همه سنته گمراه
 یقین آرد نهین دین پیر چاهامه
 سپارم صورا بیشک نمیدو
 پذیوشن اگر پدرست ناید
 که مذل او کسی شدیده هرگز
 که در گفتی ندیده مذل و بمنا
 کندر روش شدی راه بی دین
 بهال پاک صیدو نه ته امش
 سرای مهربرین ماخت معاوای
 که ار در چار دیوارش نرا فراخست
 نگریده نزیرین بوی پرکار
 نگر و نوس و هم ناترکش و نیز
 چنان کن روشنی می تافت نام
 در آنجا مهربرین رامکان صاخت
 چهانرا رین خدی اوار کرد ده
 دوسته گفتند نخشا نهندی
 مواد و کام رای و پاری
 که آن آتش درخشان بود بی دود
 که بی یزدم پیش بود روش
 ده در افروختن نک پوی آنرا
 بود بی دود آتش بور پو نور
 که بی یزدم بی آتش بیاشد
 نکست و گشت پالیده دران داد
 که بر سرگش بسته بدر قدرت
 شهنشاه آن ورقها دید و چامامه
 ر معجزهای دین نه فرماده
 نواحت شد مبدل دره و آنکه

بماندم ار نظرها نخت زرین
 چوشاه آن معجزه دیده فروماده
 پس ار ررتشت پرسیده آن شهنشاه
 که امی ور کجایی نا چدین بور
 که ناگه پیش نخت من رسیدی
 بگو مارا که ناخیره نمایم
 پدیده گفت من مرد خدایم
 پس امگه نا زیان زند اوستا
 که شاهها شاد دادا جهاد
 فرستاده هرا آن ایند پاک
 حلالیق را کن اردین من آگاه
 پیویزد دین من آن شاه گشتاب
 ندیدم هر که بیشک آورد رو
 شهنشاه گفت بی معجزه نشاید
 پدیده گفت نزدم بست معجزه
 دو چیز آورده بود او ار بیشنا
 پکی آتش که گفتی مهر بورین
 دوین آن سرو کشمر بود دامش
 پیش پنده بیزد ناکیزه ده رای
 بیکی گنده برای آدران ساخت
 عشقش ار صورها کرده دیوار
 شه نشیدکار را کرده تصویر
 حز ار دی پهلوان دیگران هم
 چواز کار رین گنده پرداخت
 پرسیدن مراد را مار کرد ده
 حلالیق در پرسش آهندی
 نکرد دهی ربزد ان خواصهاری
 ربرین مهر معجز آنچنان بود
 دگر معجز ندان ار قصل دالمن
 ده یزدم ناید و ده دی آن را
 اگر بیند کس ار نزدیک وار دور
 ارین معجز دیگر معجز چه ناشد
 دس امکه پیش صدیش سرو آراد
 ده بین رایزد که چون کونست صدعت
 که دین ده پدیده ای شلا گشتاب
 چوشه نرمی نام خود فرو خوانه
 بمانگ نا حلالیق دین پذیرفت

ریوو و گرده لام بخوار و بخوشانی
کم دین را پیشک و پیشنهادی
ر دادار همان اگهنه بخور
پیکی و پیست سک از دین گزیده
بزرگش اشو آموده دادار
که پیغمبر ندانسته زینش
که واقع شد پیغمبر ران عملها
که بودان گرد ن روتشت نه دین
نماری بود روتشت معلمان
کم ای دادار گیهان و خرمه
ز دین نه چند دارند برهان
که ای پیغمبر باکنده گهار
عچب در قدرتم بود دین فن
بر اسان و حلیم بر گزیده
که نادا او شکست و ره پیس
ر چاهه درخ و آن حای دخور
ورا پس کس قدمت را نداد
و دستت او رود در چاهه سوران
نمارش بود و فرمانش پسیده
گروه دیو ره را پنه کرده
که پیغمبر شود زان تاکیبی
دار نلند و خوش درسته
ر گیتی دور و هم ویدا نگشته
کند شه بود پنجه سال اگاه
لیک نخسته نشسته چو هم و هر
هر صع هم ر مروارید و مرمی
و نا ماده خورشید درخشان
ر نه ایوان نه ایوان شهنشاه
چنانکه دار پیوست از ره داد
تو گوی از فلک هر و مه آمد
که آمد ز آسمان نادرگه شاه
که خورشیده از فلک آمد نزیرین
منور نخنی از ره دید چو گو
سخن میگفت نه از پدر جامه
حکیمان در ره ایستاده سورا
خوان فر و خوان طبع و خوان نخت
رنخت بر داشتم نهاد پیکی

گهاده دلم از راه بزدان
ترا این پیدا گفتم تا پیدا بی
پس انکه چون پیغمبر با که گویی
نه پیش حق اوسنا را بدهد
دران و متسه سه پهروار و گفتار
بحسنه پیش سک از آنیش
دویم پیش از طهایت و رسانه
صیهوم پیش از موال و پا منع دین
پس از دانش دار د و گیهان
امیرگی خواست پیش یک حداوه
مرا بیمرگ کن فا حلک گیهان
چوابش داد دادار چهادار
اگر بی صریح گردانم درا من
ولیکن من ترا چون آمریدم
نداروقت ایزیون وارون گسته
پیکی دیوی نموده نام و نور
گریت رهده کنم او رهده ماند
ر رخمش روح قویارند گردان
پیغمبر چون کلام ناک رسیده
از انجا با ظفر چون نار گشته
سی کرده همکر و هم پر پیش
ر راشت پیغمبر خواند و سدا
اران آوار نا پیدا نشکند
چوار شاهی آن گشنه سه کی شاه
ر گیتی آمده رانی راهی بز دور
که بود آن نخت پیغمبر پیر ر کوهر
مدور نز و همچ گوهر انسان
فرود آمد چی آن نخت ناگاه
بس آن ایوان شه ترقیده و ره داد
را ایوان پیر هم نخت شه آمد
خلیق شه اران نخت ره کاه
ولیکن هر کسی دانست چوین
چهانی شد ندرگاه سه اندوه
بنخت خود نشسته بود گسنه شه
امیران صفت کشیده یک طردها
پیغمبر چون هرود آمد اران نخت
که نکم میو و آنچه حمله و سدا

نوده حشومن امساس مقدادان
که هذل میلوان بوده بپاگی
که دین دشون شد رهیع رو پرار حون
که اصرار چهان اورا عیان بود
که دین راحواستاره شد و هم پشت
روا بوده بدان ای نه منشن
نماده دا اران دیوان شده بده
بیامه کرد آگه ار برای کشت
نگیتی من درا کردم خره ناک
گناه پتو اران ویدا نمودم
ملایک نا بهست و آسمادها
رمین و هم رمان در پا نمودم
رهرچه اندرو کون و مکان را
چو سمجیدم شده روحت ریاده
نکردم من بدان ای مرد نامی
ذوی دانا و پانا و ریومد
رشهریور ر اسکدادار مدد هم
نکرده بی و نمودی نمود نامی
عزیز و ارحمند و دین درمن
ندو نارید بیوسته نهر مان
که خوارندش همی ہرسپ آگاه
نه آن آنیکم می آراد از بیور
که یا بی رین خورش توجمله مقصود
چه ار تخت دری تا آنمایها
چه ار قطرات مطرات دُر نار
که دل شان دور بود ار مسوی رشته
که ار کردازه د نوده پر عزم
هم ار کرشاص بیل آن صاحب ویر
فتاده بود بیچا پیچ چون مار
نکردم کوته ای مرد نکو نام
نسی بخشود بیان رنج چاوید
رها بید ار نایی دور ح د
که ای رزتست ار من بنشدو این رار
روان خویش را پریور داری
مرا اردین خود کرده حرمه مدد
نون نه کشت کرده پاک یکدا
که دعوی منی برخود نه سقم

چو دادار جهان اسلام دان
دو کس را گرد حشومن رخاکی
یکی خشون شاه فرید و ن
مخاطب موند و شاه جهان بود
دگر خشون پاکیزه رزشت
که نی خشومیش کار بیش
که تا ده میل پیش یک حدا و نه
بهم برسه چو ایزد نا ررا نشت
نوزنست الگهی گفتاکه ای پاک
لحمه دین روح دو پیدا نمودم
پس از تو ایدجهان و آدجهان را
نیدم روح تو پیدا نمودم
نیک پام نهادم دو چهار را
ندیگر پام روح تو نهاده
نگیتی و نمیتویت گرایی
پیغمبر گفت ای برقه حدا و نه
موا ارنهن و اردی نهشتم
رخراخ د و مردادم گرایی
جوانش داد کای پیغمبر من
گرامی چه که نل امساس مقدادان
خدا و نه آن حرد را داد آدگاه
نمذل آب بود آن چیز چون شدر
نفرموده که این را نوش کن رود
لحوود و آشکارا شد هاها
شمار ریگ بصر و درگ و اسچار
چه ار رار رواهای نهشتم
چه از حال رواهای چه نم
روان شاه چمشیده جهان گم
که ار تقصیر خود در دروخ تار
چو این قصه که مشهور است در عالم
پیغمبر چون نهید احوال چمشیده
شهاست کرد پیش خالق حود
پس ایگه گفت چمشیده ناوار
فریب اهریمن را دور داری
لختیین پاک دادار ریومد
ر حکمها ی ناریک و پرها
فریب اهریمن در دل گرفتم

احوال هصرف روشنست پیغمبر نبعمه پدران اشان

رنسل شه مریدون خره ناگ
نبوده در جهان چو او خمیده
پنه جان جهان گشته و داشت
یمن روح او نبرشت گیهان
و چودش نوری و ارگل صرشن
که تا جهان شوند آگه از آنها
که پیغمبر ریشش شد گهروز
که او راده ر پیچد سب ی
که ان کلین ر چخش بوش است
مقوده هم گزیده پنج اسپ است
که داده در جهان سادی کشش
نمزد پاکیش ده اپریمن رام
که تا اکدون نه ایکویش نام است
که شبطانرا رنامش دلخواش
دل دیوان اران پرورد و عم دود
که ده په پیشگار و دامنش
که گدیتی دود ر پاکیش نارام
که شاه پفت کسرور ده پیارمه
ارو اعدای دین در موحدهن دود
ر الهام خدا کرد یه آکاه
نبوده تا که آن شاه سرور
نمزد شیخ نه چون رومه پدر
کشیده لسکری بسند و نسیار
که چون کرد این ناورد پیور
که استهاده ارد نرودت رضیده
رحم ایزدت گردام آکاه
نهان سوار نیزادر لشان پر
ر الاداره رود دور و دوچهان
لماش برد وار دل نه گزیده
سردهشون رتن شان نار کرده
که متناس امداده در عالم خاک
که بی کشته گدر کرده نار و ده
راید و ساحر و نه کار و ده تن
دیز چور و ستم ناورده دود او
پیاکی در سر کوه دهاده

فرستاده یکی پیغمبر پاک
اشو و پاک و فاصله نه گزیده
مر شاهان عالم ریز پایش
خچستم پی ررا تشت سفتمان
دل وتن پاک نه همچو فرشته
ر انسانش نگویم هن نسادها
نخستین پورو شسپ پاک و دهور
ورا ناست پیقرسپ نامی
چو چیزه سب پور اورود اسپ است
چو چیخش نوش بور پترسپ است
چو پترسپ بور بر درشن
لزاده نه دود ار هردار نا کام
چو آن هردار پور اسپتام است
چو اسپتام نن ویدشت نا شد
چو ویدشت ارنیزاد آن احمد دود
اجیم پیدا شد ار بشت رحسن
رجشن راد ار دوران صرون نام
دود دورانیرون پور میدو چهر
چو شاه پاک بیت پاک تن دود
فرشته آمدادی نمود آن شاه
چو در ایام پیشیون بیرون را پو
که چون شاه میدو چهر چهانگیز
نجنگ تور و ملام ر کردار
ه ران تددیز نه آن شاه نهور
درین اندیشه آن شاه گزیده
میدو چهر گفتا کای شهدا شاه
نجنگ دشمنان قیر و کمان نه
که چون از قوس گردد نیز پیون
میدو چهر این سخنها چون شیده
ناین نددیز ررم آغاز کرده
میدو چهر ار لزاد ایوج پاگ
چو ایوج نه مریدون راست فرید
صحابه نه کدش ناپاک رین
که مال الف شاهی کرده دود او
مرید و نه گرفت و کرد در ده

چنانچون داد نن آن گاو ایوداد
که این ایوخشست اروی گشت پیدا
سرخش ار کیومرث گزین است
نکرد اندر رمین خود را بهای
مگهداش دو ایزد بهرین ماند
که پیزداش ریه پاس نگاهشت
که تا آن تخم او ماند بی آکفت
دپایده شده آن تخم چو آب
که نگاهش نوان تخم گرامی
نحکم و قدرت پیزدان نگذا
ندود منده مام و ناب عالم
که آن چگام بند بی دلو به تر
سوی او احقر روکرد و بیزید
نگذتی در ریه کار بیراه
که دودهی نرانگاه و بندکاه
ارین وانف بی دوده ایشان
در داشت در انسان نار سقده
نیچهده ار دوی رن و مرد
که پیک سر دود و دیگر دود ماده
بخط پهلوی گذست اس نام
فراوک نر چو دروک نام ماده
که این دلما رسیل اوست پیکیک
بر و ماده بند آن چردو دشک
ندن پاک نسی فرخهاده خویده
سر و ماده رتروک ور فراوک
که اصل تاریان رین چردو بود است
اران چر چفت حلقة ای گهور
بیاید نام شان ور وون درین بخ
دهانه چرکه در دانشوري بست
ند پیکر گفتها دمسار گردم
گردم و هرگز داد گستره
نشد کس مانع و بی گشته مسروع
نکار خود خلاصی را خفه شد
که هردم ار ره و احوال برگشت
نگمراهی نسی گشته ماحر
نفضل و بخشش و لطف و کرامت

کیو عمرت گزین قن در مردن داد
نه میخین سود ارو این بود نه بیا
اران ایو حشمت گان اندر رمین است
چو نگد شتم ارین دیدای واری
س اندر هم او اندر هم ماند
چو نمی بودندک دو بهرا نگهداشت
هم اسقدهار مده یک چه پدرفت
رتاب و سیور خورشید چهارتاب
ر بعد پارزده سال تمازی
مشی هشتمه در رسکه رادا
که خواندهش ورا حوا و آدم
چلپن گفتست اد هر دین نه
نهشی مشیانه شدرو گاو دوشیده
اران رور است دو بالرا کذ رگاه
چنین داشه نرو نرسال بدجاها
نرو هاده ندانسته ایشان
نس ار هدت هلا یک راز گفتده
چو آن داشت دران چر دو ادر گرد
نس اران چر دوان چتفی نزا ده
سیاه یک نام نر ماده و شا نام
منا هک بعد اران یک جلت راده
نزا ده هفت حقی ار فراوک
نه میخین حقی اران چو شاک و گوچ
که این ایرانیان ار دسل او پیده
د ویم حقی ندهش تار و نارک
نه شت اریان چایش نمود است
ند پیشان هردم چر هفت کسور
کزان چر هفت را گوییم ریکسر
چو این قصره هم در پیلوی هفت
کیون رین گفتمگوی نار گردم
چو دادار دو عالم پاک داور
داین صنعت چهاررا کرد مصروع
چو ترتیب چهای ساخته شد
چدین ناسه هزار ارسال نگداشت
تبه کاری بگینی گشت ظاہر
پس انکه پاک پیزدان کرد رحبت

یگردنی اندرون کرد نه یکسر
رجمله شرحته یهلوی فن
جهان مانند دیضه کرد پکسر
فاک چون پوست داشد این تو در ریاب
دور ار صنعت خود حمام نمود
رحمه هستی اورا کرد طا هر
که در وی حای ساره آدمی را
نهیج کوه محکم کرد در ریاب
برو بر آروران نام داده
چه حب و دانها خروار خروار
کزو سیار بیوان آفریده
بمن سه چیز ار وی گشت تیاد
ده دو گونه آرور رست رانجا
که هر دم را خورش گردید نی رانج
اد اخیا اشا مژدا نه ای
شده پیدا تمامی گوسته اند
پدید آمد پهی نی کجی و کاست
رچندین چوردا و آروران هم
میدیده دل به نیکی و خدیده
روان پاک را در وی دمیده
که این ایوخست اروی گشت بیدا
سرشتن از کیومرث گزین است
بند کس مابع و نی گشته منوع
نکار حود حلايق تا ختم شد
که هدم ار ره و احوال نوگشت
بکهای نی گشته ماحر
بعض و نیش و لطف و کرامت

حقدشت کیومرث و بعد ای احوال چه حد که در دنما پدید آمدند

زقعر دوزخ آمد مسوی دلا
نهره نرد بس دیوان گستاخ
بیدان میدان آویخت آنجا
کشیده صفت هم امشامفده اند
شده اهربین و دیوان گرفتار
فگده سرنگون اندر چهم
که شتم در سرشن و اندران حال

منازل چلمه نا گردون درادر
نگو داراب نن دستور پالن
عجایب صنعت مابع تو نگر
رمین سرخی دیاض او نود آب
چو اول آسمانرا ساخت موجود
پس اول آب را نمود طا هر
ر بعد آب داده این و مین را
چو نگرفته رمین حبیش بوان آب
رمین را چون بر آب آرام داده
چه رنگاریگ و گوناگون اشجار
ر بعد آروران گاو آفریده
سما صود است ار آن گاو پیواد
چو گاو اند رمین نی داد آرچا
ر جنس حوره ایان پیچه و پیچ
دلیلش در بیش گر نگوانی
رسوی چه گاو ار لطف یزدان
کیومرث گزین ار چاتب راست
ازین گاو بست این حدران و صردم
پیش آدم کیومرث گزیده
که ار گاو ابوداد آفریده
نتیجین مود ارو این ده ده ندا
اران ایوخشست کان اندر رمین است
نه این صنعت چهاررا کرد مصنوع
چو ترقیب چهاری ساخته شد
چدین سه تا هزار ار هال نگشت
تبه کاری بگیتی گشت ظا هر
پس انکه پاک یزدان کرد رحمت

گچمه اهربین برکرد صورا
رمین و آسمانرا کرد سوراخ
یکی چنگی عظیم اندگیخت آرچا
از انسو جمع گشته چلمه یزدان
بزور و خوره یزدان دادار
نه نده میدوی بسته آند
چنین تا سه هزار و سی برو هال

نظام ایزد بخششاینده بخشایشگر مهربان

این کتاب خلاصه دین از صنیف دستور داراب بن دستور پالن

نوانا و ریومنه و خرمهنه
درو جا گرده ارواح و ملک را
درو جان داد و هم او گرده در سیدر
هم ارم موجود خواهد گرد مکنون
چه پنهان دود کارا و چه پیدا
بشقی کاه و بوقت خود مهدا
ز اسکاره منش گرد پوار
هیانش خاک و آب و باد و آذر
نهفت افلاک پیدا گرد ہمار
نه سرج پیچ پایه چاش گرده
دو درج اربه او آنجانه کرد
نه نند میذوی گرد این عیان دان
که نا رقص و طرب ناشد نه انجا
که ناشد صعد و فرج نامه او
نه سرج شیر میدرش داد جاوید
حمل عقرب نود دایم و را دام
بروج قوس و حورش نیک نگهداشت
دبرج دلو و جهی ساخت میبوس
رجمله اختران این نه ایوان
نساعیار و طرار است این دیو
نگویه سار الهران نندش نگهداشت
پلیدی و عقولت درد و آفای
اران بر چرخ پیجم مدرسه نیز
که خورشیده است آنجاشاه طارم
فند خاکسترش بر چرخ نا پید
دیقتند اندک اندک نیم عول
ز نحسیدش شود آباد ویران
نه درم میورده ریج و صورها
دیدکم حمله عالم را ریودی
نا هکام بیات ارکان ایجم

سرنامه نظام آن خداوند
که ارقدر دنپا کرد این فلک را
چه از مردم ارجیوان و هم طیور
هم او گرده ارعدم موجود مفصول
د گر ناره رکنم آرد بودا
قریب سال پیدا گرد دیبا
لیخستین آسمانرا گرد دوار
مصور گرد نه ملقن مدقور
ده و دوج بفت اختن مپههار
لچرخ او لین مه را مپوره
عطارد را ندیگر چرخ چاگرد
یکی جورا و دیگر مدباه خوان
سیوم گردون بزپره داد ماوا
نموده نور و میزان خامه او
نه چارم چرخ داده چای خورشیده
ده پنجم ساخته ماوای نهram
ابر چرخ ششم برجس نگداشت
نه چرخ یقمهین کیوان مدهوس
یکی شیطان وارونست کیوان
رداره و پلیدی و من و ریو
برای آن چرخ پنجمین داشت
که میدرندز رروی خود دلیات
نگردون ششم افند اران چیز
رسه زانجا عفن دو چرخ چارم
شود سوزنده جمع ارتاپ خورشیده
لچرخ دیگر و بعد من ناول
اران گردی هی اندک نگهبان
اران درد و نله و این حطرها
به قدم چرخ گر جایش بودی
نوابت جمله در گرد ون پشم

برهه درکار و آها کن نمهدار
کنده این رور بهتر کار و نارش
نر و ماده کنده این درکش پنجه

بوزم و کارزار و هم نه پنکار
تمامی ساز و برو و گپرو دارش
مکور و گاو و اسپ و عیرایدها

تفصیل روز آسمان

که نا فارغ شوی زان قرض انجام
بشویه صر پمیدون جملگی تن
کنده این رور ار نرده یک واژه دور
بهم این رور را بهتر شمردن
که نار آید مظفر ار خطربا
که آید سود اران کار گویی

بروز آسمان ده یا میان دام
کنده آرامش هم مهی و ناخن
غیریش کارهای پاکی و نور
برهه در کاروانی کار کردن
نواه دور و قلن در صفرها
گنده درگار سودا مید و رز صرف

تفصیل رور جمداد

نهی اد کاخ و ایوانها تو بیداد
نکشت و ورها کاریز راده دن
گه در خرمن پمیدون دامه نودن
که قابود اران دلهای پر ار سوز

بیارایده خانه رور جمداد
درخت و دار و میدهه در نشاندن
پمیدون صید وزر در گنج گردان
نخوردن دار و درمان درین روز

تفصیل رور مهرسفند

بهی این روز را کاری پسند است
کنده در خریشکاری تیز نخشش
نه پیدایه تن خود را زیرسو
گران فرزنه نیکو فهم زاید
کنده این روز از شوق دل و جان
رراه چرم ناشه پاک کرده ار
که نا پابد مراد خویش خوشتر

بروز پاک کان مارا صند است
بکار دانش و فرهنگ و کوشش
که صازه کار در ماهها و دارو
زنبی را در زمانی خود نماید
ملقات بزرگان و امیران
بکار کرفه باشد راییده ار
و هه کار جهان این رور بهتر

تفصیل رور آنیران

کنده در خانم و جای گزیده
اران تو حصه بیهودان را بداری
کنده تا باشد ازوی کرفه اند و رور

ایران روز را کار متده
چو آید سود اند در خویشکاری
که کار کرده آن سود این رور

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تفصیل رور رام

کنه نا مرد مان هم د وصیهها
دکار آید کنه این روز نریا
چه ارزن خواستن دیگر زخوردن
مهد خواهه ازان ار قصل ایزد
کنی تا توشه عقبی تهادی

بروز رام رامشی حوشیها
هوان ریبا و راری کان بد نیا
چه ارزن خواستن دیگر زخوردن
رود در خانه دستور و هوره
تن خود نا روان ابخار ماری

تفصیل رور باد

زیان در سود کس نشمارد ایدر
دیگر کس دانباری باده ور
خورد تیمار هر آن چهان را
که ار بیروی ناد ایزد توائده

برور ناد صارد کار گوهر
گهارشن گنه کردن درین رور
کنه رامشی ار هر روان را
تمامی کار خوشبوئی که داده

تفصیل رور د بپدین

دکار نو نخستین دست آری
که داد مردمی تو در رعایه
برور دیپدین کن خویشکایی
رن تو نا خوشی آور بحایه

تفصیل رور د دین

کنی و خویشکاری را گزینی
روی ار داد بر گوئی سخنها
کنی کار حبوب و دانها را
بهرنگ و نداش سور فرازد

برور دین پمیدون کار دیدی
نهانهای دین و ایندها
بیارانی نیزد خانها را
نطفل و کودکان بدرای صارد

تفصیل رور ارشمگ

کنزو ناشنده دانا و خبردار
کم تا ناشی بگئی ران تو انا
کم ناشد هر صراحت خویش فیروز
هوان رسم عروسی را تهائی
دوسختر و نیزور نشده ش دار
هدرویشان دهه پدرایله و حاز
رسد فریاد نا فریاد خواهان

برور ارد ناید کرد ایدکار
بیو شدهن نصیحتهای دادا
خراسنور کشته ناید اند ریس رور
پر که نانوئی و ار گه خدائی
نعز زد ادان دهه پدرایله و حاز
رسد فریاد نا فریاد خواهان

تفصیل رور آیاد

کم ناخود آنکی و استکانه
که چند دین خدمت تو کود ناچش
نیودن هر کسی عیبر و مدافعت
نهودن شان نصه گونه عقوبت

برور آسقاد این کار دانند
مرا ایشان را نهادن مزد و پادش
فزوون پایه و کاچش موافق
گهگا ران نه دین را صعوبت

کند سودا نتچاران پاکیز
همی این روز نایه کرد نوپا
رسوی آشتی دارد راه حویش
نحست این رور کردن هر مکلهای

گند کار خرید و بیع هر چیز
مقابع کاروبار جمله دیدا
فراموشد نزاع و کینه خویش
چو پانائی شهر و ملک و دهه

نفصیل رور سروش

بهم عالم و هنر تعلیم کردن
نباید کرد تا این نیکتو بست
چو داد و عدل و مهد و کامرانی
کند از همتش سارید ویژور
نجز زین هر گند کاندر قلم راند
بیو را بده قن ار ناخن و موی
رسوی کار بیکی را نکوشند
دیاران و عزیز ار روی چاهه

بود روز سروش این دیدم کردن
هران کار دیوی و هنر بست
چو کار مزوری و پاسدازی
بچنگ دشمنان گرفتار است این رور
کند این رور پریزی از قزو ماده
نباید تا کند آن رور سر شوی
از ایپس جامه دو راست پوشیده
فرستادن همی مکتوب نامه

نفصیل رور رشن

در روحش کو نباشد هم فریعتار
نباید کرد و دور ار کاست ناشد
کند پریزی و ناشد بیکی اند ور
بود رود ار مراد حویش ویروز

برش رور واجب بست اینکار
هرگان کاریکه مزیش راست ناشد
نخوردن پیچ مزگند اند رین رور
کند کار فرا وادی ناین رور

نفصیل روز شروردین

هموی رور اشوان رود تازه
بیوش و هم میزدش بیک دیگر
چو حاصه رور کار او در آید
دل دیوان اران در ریش کردن
نهل دارد راه و رسم نهی را

بروز شروردین این کار مارد
دروون و آفرینگان فروبر
همی بیاد ار می و شیرش نماید
بمیدون کار کرمه و پیش کردن
کند با مردمان خود آشتی را

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نفصیل رور بهرام

که جمله کار گیتی راست مختمار
که خلقان را کند دور ار نهیها
نکار پد تیوی ویروز بر فر
صلاح و هم شکار این رور داری
چه پد مورد نیماهه حویش را
کند این رور چه در شمار است
دیابد فتح و گردد روی روشن

همی در روز بهرام این کنی کار
مپهدار است بر هر کار دیدا
که این ایند است او بردان دیگر
چو کار رزم و بزم و هم سواری
کند پدرا یها فرونه و رن را
هران کاریکه ار ارتیشتر است
رود این رور اندر رزم دشمن

نفصل ماه روز

بیوانه عالم دیش بیه روانها
کند این رور تا آسمان شماده
کند رامشی از هر کار هوار
نکار دنیوی هرص و حرامش
نکن این رور رو دی رود نر خیر
بر آنچه کار دور از گردش تذر

بروز مه صنایع دن و پانرا
هوان گاریکه مشکل نوده ناشد
بعال دیک و ترخ کار و کودار
نهاجت خواستن در کار رامش
بر آنچه کار دور از گردش تذر

نفصل رور نمر

کم تا ناشد اران بسیار پوششگ
فرسته کود کانرا ده دانش
به این رور گردن سارگار است
کند آموختن این روز بی بیگ
بیارایه پمیش هر محل را
که قا پا به اران دینا و دین را
دویرا یه روان هرگونه خود فیر

برور تیر سارد کار فریگ
شدن اندور دندروستان ریگش
هوان فویگ کانرا پیشه چارا است
چو کار تیر انداری و هم چنگ
چو کار چاه و جوی ورود و پل را
کند آناد ار درر این رمین را
نشوید قن و می بیه روان بیز

نفصل رور گوش

حریدن جملگی این رور میده ان
به این رور گردن به رعایت
به این رور گردن سود منه است
نمودن هر چهار این روز مبدان
نآ مرشی پی این کار ماندن
که شیر و عبار و بخوان نانه وز
تمامی شاخ و هم سه مقدوران
دشمن پیکنن دادن باشان
هر بیع و هم شرا اینبار سارد

برور گوش رین گودان بر امپان
برنج و آفت خلقان حمایت
بر آنچه کار گاو گویله است
به کار ملاح و وررش آن
پیکشت و وررها هم گاو را دن
کند کم خورد بر چند گوشت این رور
بروز گوش و هم دیگر اندیان
برونگ گونه گون آراستن شان
ر انگور و رخربما کار سارد

نفصل رور د بیمه

نکوتر خوپشکاری را شمردن
بود ار روی دین پاگیره مرسوی
کند این رور کار هر صورا
کند نایندگی این رور همامی

بروز دیپهیر این کار گردن
کند آراستن خود ناخن و مروی
که در تعلیم هر علم و هر را
که در هر کار دیک و هم گرامی

نفصل رور همیر

برور مهور گن کار ای هرور
نآ مورد مهان جرم گهانرا

نافاعی را نچشم رهم ننگر
گهان رسم ادب دارد مهان درا

هی اند وختن انبار یکسر یا آبادانیش هر کار ننگر
برایچه کار تو ناشد نخستین کده این روز خوش از راه دین
تفصیل ۱۴ مرداد رور

که در روز امداد این نمودن هی انبار را آمار گردن
روان و تن چی این روز شستن روز این خواسته نهادار گردن
سوی اشجار و کشت و راع تارد رمین پیشه را هم ناع ماره
سوی این کار خوش این رور تارد هر ان کار خوش و خشبوی ناشد
باید حواسن این رور هرچا ۱۴ آرایش تن نا روا ارا

تفصیل دنادر رور

ده پیا هر چهار سوی آن کار رو رو
پس امگه تن نسوزی عمل نردن
کم تادر کرها داشی خره قاک بروز هر صندوق گاریکه فرمود
بریدن ناخن و سر شاه کردن
یقین این رور دارد بیت پاک

تفصیل آدر رور

که حود را سوی آدر ایزد نردن
ربه هر چه حاجت ناشد و کار دعا خواندن نه پیش پاک دادر
کده این رور ناید سار کاری رفخشاتی و هم از خویشکاری
بود آنکس را که یاری نا بزرگان
کده جبیش چو از چایی بچایی
در آدر بوی خوش نه روش افروز
طعام و هر خوش کم نختن این رور

تفصیل آدان رور

ویا چشم و یارین مژل شاد آب
که مردمان ابر آن آب چستن
سرکاریز و نهر و حوی گشا هن
نکده ن چویها هر حا و هر سوی
که آدان شود ران روی گیهان
کزان یابید مردم کام و مقصود
نایان روز ساره گار وود آب
که پل را بر سر رود آب نمین
بمیهون چوردا را آب دادن
نکا ویدن صرچاه از تک و بیوی
کده چاری سر اهرش نه نستان
کده آناد ور را خواهی و سود

تفصیل خورشید رور

کند آنوا که مژل سور ناشد
کند این رور نا آسان در آید
اگر مر کام حود ناشد راعب
اگر ار کشت وار کار هبوبست
که قا فرزانه باشند دا مثانوا
برور خور که کار نور ناشد
هوان کاریکه مشکل قر تماید
سفو این رور گردن بست واجب
نهر کار بیکو این روز خودست
لرستان دن بمنکب کوید کانرا

کند رامشی و عم دور دارد
بپوشد جامه دو اندر این رور

نفصیل بهمن روز

رها دین پیش هردم نقل کردن
نکردن خویش را از کار عاقل
ردانش کار در ریهار می باش
بپوشد جامه نو پاک و اعلی

نه بهمن رور کار عقل کردن
شدن در خانه دانایان و عاقل

بیاران خود تو پرمیدار می باش
کند دا دشمنان هم آشتبای را

نفصیل ارد یسمیشت رور

شدن در خانه آدران بیشت است
که دا ناشد روان مادید گلشن
سی ییک است هم این روز خوردن
دهمودی تو داد شان هدای

سرور پاک کان ارد یسمیشت است
دشام خواستن رین ایزد روشن
و یا دارو و درمانها سرشن
چو کار خوشکاری و روابی

نفصیل شهریور روز

که درین رور ناید شاد بودن
گماریدن هرچاگه مواران
که ناشه گنج وافر هود اندور
لیخسودن ر رحمت نر قمه کار
درین رور است ار عقوش سین راده
ستم بدهاد اریشان در ریون
گرفتن فایده ای ار وریان
ریه خوابش و حاجات نخشش
کند چاره نه بیچاران و کس را

نه شهیور دود کاری امودن
نسردار و مهان و کارداران
بلشکر دادن روری درین رور
پدیرفتن کند عذر گنگار
نآصرزد همی چرم فرومائد
ندرویشان دهش را فزودن
ملاقات نزگان و امیران
کپان خود ار مهان وریه نخشش
رسه فریاد هم فریاد رس را

نفصیل سعند ار رور

رن نو خواستن چه غدر رخود را
تحمیت این کار کردن در رمانه
رباخ و کاخ داشادان نمودن
نکردن کار عبور ار کاستی را
فزايد شادی و عم جمله نزد ود
بویرا پد نکارد دانها را

برور ناک امداده ارمه را
نخمامه رن شهون یا رن مجامه
زمدن ار ور آنادان امودن
پمیدون رادی و راستی را
پرانکس کو کند کاریکه فرمود
عمارنهای کاخ و خانهارا

نفصیل خرد اد رور

کم تن شوی و روان پیر او خوشدار
پارور آب را آمیز کردن

همی در رور خرد اد این کند کار
بکندن چاه و نوکار پیز کردن

بود تختا بورزنده پیچ صرفه
نه بیکی حل کدم قان آستانه
نحلقانم اکو ای مرد روشن
در ورزیدن فرزنده نکشا
گران گفتی و مدد دست آری
رمحص لطف وجود خود بحلقان
اوخش هم پشیدان ما نیت بید
که داد استم گرده در همادرا
داین بیت کده در دل ستایش
مراد خوشن، هم حاصل آند

مرک اس

دریچ و درد حلقات ریانکار
نحلقان در رنایا کی گوان گرد
گرالقر کود و برمودم روان گرد
که تایدنا شود مردم دگهان
که مردم گر بود از گوش بیدوش
که عاجز بست مردم زین گران درد
که فرض شان پیروند پرچم فرمود
که بو مردم نهاده از کاسی را
گران ناشد مردم پایی در کل
که خان و مان مردم روسست ویران
یعنی از درد ابریم شداسد
گزان اند دلش آن کیمه یاد است

نفصل هر رور در پهلوی بود

که ناید گرد هم این کار هر رور
نظام آورده ام ران ارجمندش
که در تحقیق اوشک و گمان پسند
کس آن تاریخ گرده رور مایان
که این روری زیون و آن سود مده است
ندا نای درین دفتر گزندی
شود خشندود بر تو داور تو

نفصل هر مرد رور

باید گردن چندین کار این رور
حسانش در دل خود را شما مده

هی گوید که اند کار کرفه
که هازم رند گی مان هماده
نگویند ایدچنین گاهه رویتن
که اند خواستن رن لش تختا
نکن گوشش تو اند خوبیشکاری
چندین گوید آرینون گاهه یزدان
گذایی را که خود تان جسمه ایستید
که آه مردم گدا و چرم تان را
ریور آن نه مه نویت نداش
که تا مزد نیابش و اصل آند

سر درد

چو پنچاره گداه مینو آند کار
که این سه چیز را از جملکی درد
که این سه درد را حر در هم درد
که نستش بولیاء چشم خلقان
دوم درد اینکو داشتوش از گوش
که این دو درد شیطان خامنگر کرد
که دادار جهان ریور دو بخشود
ند آن درد سیوم نا آشتبه را
که چنگ و کذنه میدارند در دل
بود نا آشتبه ده قر نحلقان
نه برمودم که در دل کیم ناشد
که او اند دلش دردی بهاد است

نه این در پهلوی تفصیل هر رور
چو خواندم جملگی آمد دستدهش
چو تفسیر دگر در لذ کان چست
هی تفسیر سی تاریخ بود آن
و گر نه ازد دانکی پسند است
توای داراب پالن پرچم بیدی
که تا سی رور ناشه راور تو

روز هر مرد پاک و فیروز
شمردن خواسته چندانکه ناشد

درون و آفریدگان کن تو همراه
تو بحرکم نزركان شودل افروز
رسی روره کنی ای نه مدهش
درون و آفریدگان بیکویان
نهرندهان و هم که نادوان
دیگر راحت اشوانه بهر حال
بیره و چاشنی انداره حال
رحمله رورها این رور مهای
رسی روره کنی ای نه مدهش
د گریاچ سروش ای هر روش
لیکی یکدسته جامه ایک اعلای
نهست آبید. قرا آن میده و چیر
کران تنهای مردم نورش بادت
هر چیزی نه افزونتر آنرا
کران راحت روا روا میرسد بیز
بیره و هم درون و آفریدگان
کند این کار تا ناشد نهشتش
پشت تا سال واجب بست هر یوم
که در جت روا روا میشود یار
یرشن آن روان پاک و فیروز
کند آن رور ار اشوان و بردش
سلک نظم جمله در ناید و
درین دفتر در آوردم حکایت
پرا گنده که نه نکجا پردم
شود آمان ندانایان نامی
کند افزون ارین ناشد نوارش
او شیره روان ناین نده رسانده
مگر حاسد که چشمک کور و کند امتح
تعییرش هرچه دود او را به قم
که این دین را نهایت نیست هرگز

کند یشت اشوان ساه در ماه
چو آمد شش مهی خود اوی رور
درون و آفریدگان و یزشن
روره روره کن یشت اشوان
که تا ناشد دعا ی آن روان
قرا روری فراید بیک آن سال
کند هر ماه رین پس تا سرمال
مهم سال اول رورای گرامی
درون و آفریدگان و یزشن
د ویم ناج اشوان و روره کن
بنددون بر درون قروه را
ر هر میوه که ناشد در حبان بیز
شواب و مایی ار هرچه حورش بافت
د گیندی میل ناشد آن روان
نه پیش درون این چملگی چیر
رور سال کن یشت اشوان
د گر فرصن آنکه هم بعد گدش
یکی گیتی خرید و یک سرشدوم
سروش ناک را وندید کن چار
کند هر سال خود آنمه و آنور
درون و آفریدگان و میردش
تمامی کیعیت تا سال کان بود
هر آنچه دیده ام من در روایت
تمامی کیعیات فرصن مردم
نیاوردم درین دفتر تمامی
شده حتم ار قصیات این حساش
هران دانا و عاون چونکه حوا نده
لچشم چلمه دانا یان پسند است
روایتها که ار دین بود گفتم
ایا داراب پالن کن تو موجر

نفصل رور نامه و د بگر پید

بیشتر دیدم اندر پهلوی این
نمودهای گیتی را بیکسر
صبح و بیهور و آخرکار
که بیزدان اوی شما ای مردمان

د گر پید بست اند راه نه دین
که خورشید ایرد پاک و مدور
د ه فرمان یمی هر روز سه نار
چه دین گوید بوقت نامه ادان

نیایش بهم پنچت خوانند نا تاب
پس اندگه عسل تن رو دی نماید
نه پیش کش سر شب دار پر اور
کند روش نسنه شب پاک نخمه
کند پشت سروش آن پاک دادا
کم ناشد آن روان سیار راغب
روان ناشد ازان س خرم و شاد
رود چون فانه ای نی صدیرش
گرو نمان نمده از وی عیانست
چه وندیداد و هم این دار پوشش
روان را ترس دیوان پیغمازید
کم ترسانند دیوانش نالبوده
ر دیوان میرمه بس گیر و دارش
سریج و عم روان نیخال آید
ر دیوان میدکند سدار نر بیز
اگر آتش بود آنچایی پاید
کم ناسه رور اوستا را بخوانند
پنچت به روان خوانند نا نام
چون خویشان را که ناشد او پر ار سو
د گر کس را نمی راند گرفتار
یزد ناج چهار ار رای روش
دوم رام ار راه یکی بهاد است
چون ناج چهارمی ارد افروهر
صفیه و پدیمه گند و لیک مروعوب
یزد پدرده همی ار روی نیکش
کزان دهمان گذر بر پل داده
که ار شرقش چهار را بست آمید
کزان بر پل روان گدرد ن آسان
شوند جمع ار درای دین و آین
در رون آفریدگان نا پر شنها
کران کس دور ناشد همی و عم ک
اشوان فروهر را یرشن خوان
نیاج و آفریدگانش نه چیز
سیوم ناج سروش این نیک بدلگر
که فرموده بدموران پیده
چهارم هم نما و هم سر سال
در رون و آفریدگان گن تو سهر

وضو مارید آنکه جمله نا آب
ار انجا جمله در خانه در آید
کند روش چراغ از سه قدم دور
لیکی شمع نسیصد گام دخمه
که ناسه رور بهر آن روا را
بهر شب بست و بدهیداد واجب
اگر یشم بود یشت وادیداد
سروش ایزد پسر شب دستکش
نه پل بر پاسبان آن روان است
اگر نایشتم ناشد کس سروش
سروش ایزد روان را پار داید
مه شب ناشد روان در ریج و اندوه
بود هر شب ته هزاران سال سه هزارش
که هر شب ته هزاران سال آید
بود هر چا گریزان آن روان بیز
نه پیش دخمه یا نزد کش آند
نخانه آن و درده خویش و بدویه
هم خویشان سیوم روره گه شام
نیاید خورد تازه گوشت هر رور
تسازد نا که اهرین دکر نار
نه بیهان سیوم شب گاه اوشهن
اخصین ناج رشن آسوده است
سیوم ناج سروش آن پاک داور
نه پیش هر سیوه و می را نه پیش
بدام چارمین دهمان نخواهد
نگاه نو طلوع بای خورشید
بچرانه رود دهمان آفریدگان
چه خویشان و عربان چهله بهدین
نیایش پشت خوانند و پنچت را
خورده آن جمله نان و گوشت آند
دهم رور است ناج و آفریدگان
یزد سی روزه رور سیوم نیز
بهمراهش دویم ناج فروهر
برد پیکدهسته جامه با فروهر
کند صردسته حامه لایق حال
سور سی یکم ارد افروهر

که در پازند معذیش تمام است
نبشته است مثل آقانایی
نسی تاکید دان ای مرد دان
نهاد رور ناید کار کردن
نهادن هر سما را راست نشود
کم دست شان جدا از داع ناشه
درست و راست ناشه پس هموش او
نم تزدیکی آن کش در کهارد
که ناشه پاک و صاف و بیگنان ایان
بیخواهد پشت گاهان کرد و چند
سراسر تاشه حوارد هم پشت
نم بیند آن سما کاهان نه بیند
بیخواه راست تا واماد روح
که حنیده نسا ایشان نه بیند
نگاهان در بهد ارجای کش رود
بیهادی پشت گاهان رود تارند
رمان تا پشت کرده بیز راند
نسارا ران پس از خانه در آرد
تباید آمدن ار هر بهادر
دهاکید تمام ای پاک تهمه
بر آورده تهمالان مپاراد
که دلبال نسا وقت ره کار
برو واجب بود عسل ار صغا را
بیاخ و هم پیدونه ای نه افزا
ند غر میدویمه شهر پر اور
نقدور خود درین کرمه مکن دیر
برود کرمه روانرا مدرسه نور
گهی نار آمدن حرصش ره اید
نسامالار را روی مپاراد
به دور ایستاده آن پاک تهمه
که ناخیزه نسی ار دخمه بیقال
بریسم دین ررتشی مپاراد
در دخمه کنده ار قفل مسند و د
پمه پاره کنده و در رمن پست
تباید آمدن ار هر بهادر
نهار دخمه حوارد هود نارویه
نخواند بایج سرشت ار پی هم

ریزدان جهان این سه کلام است
چو دسواران که شرخش را کنایی
تباید ترده یک جاد و سارا
سما را وقت شب دخمه نبودن
نسامالار را نس کیس تو
دو تا کیس دست خود نه بیچد
تکوارد تا اشه ناج مروش او
پیش گاهان نسامالار آرد
دو پیوره را رینه پشت کاهان
ناج و هم سگدید نه بیوره
تکوارد اوین شان ناج سرشت
پس ایگه پشت کاهان را گزیند
چو سه کرده همی ار صدق دل هم
پس آنگه نکظری رو کرده ایستاده
نسما را نار چو سگدید نمود
پس آن دو پیوره رو راست ساراده
نسما را دیده سر تا سر نخوارد
تمهچا گفتم ناجش را گدارد
تعیرار پاره کردن شان حام
کده روی نسما را سوی دخمه
نسامالار ار حامه بر آرد
تبهیدینان فریضه پس سیدار
هر آن کو شد نه دنال نسما را
هر آن گوشید نه بیال نسما را
بهر گامی بود کرفه نه فور
تماقور بست ورن پانزده سیور
بهر گامی نامد شد ندادور
نوقت رفتش کرفه عزاید
نسما در پیش دخمه چون نیاراد
پیش نهادین رمیصد کام دخمه
نه دخمه سگ نماید رود در حال
نسما را چون نه دخمه در گذارده
نه دخمه چون سپرده شد روان رود
نسامالار پس آن کیس دست
تعیر ار پاره کردن شان بحایه
گذارند اینچون پس واج و پیوره
ستگاند آب رر را جمله آمد

بوم آنچه یگر نا سار و یا برگ
لیا مده کارگر آن و فولها
درین چون و چرا ناگفتنی پست
نحکم پاک بیزدان می مسناه
چو عمره ودم آخر شد سقان چان
کلم عالم ده ورح در گرفتار
که دی مدت رحلهان چان سداره
مود از بهر پاده فراه و آوح
ندھر چرم نماید صعوبت
نقاہ کرد ودم نا شناهی
طلب از دروح ناربک سان شد
د په چاکه نهشت ار لطف نیکند
دیگر کوشاسپ کان نوده نومیش
عدا ب و رنج ده گتی چشیده
شاعت کرد پیغمبر سران حال
نخواه و بر ترین چدت مکان داد
ندور کس ره ردو روح نا گشودی
رسد ساره حساش مهر دا ور
فرسندش ندل شادان مدت
نفرما یه ندیوان مهر دا ور
نداله آن روان نا آه و آوح
که مدل نوکران نودهست نر پا
نیاید نا رصا نودن درین داد
کند از کریها نسیار پر پیز
که اورین نود رس فعل شادان
صیوری و رضا خود داری رس
که خود را دورتر از گریه میدهار
که رس ترده کند راری رافعه
داده آنکس کو را یقین است
شتو ار دل درست ای نه منش
نظام آرم درین دفتر نیاش
رسم در گیتی ای یار نیکو را
که پندارم اناهی را ندیدا
که حرسدم نمرگی و شکدیدا
رس مرگی و ایا یکش نود نهر
لجز خرسندي آنرا رهبری نیست

که یادم من رهائی ار ره مری
چین کرد و درفت آخر ر دنیا
ازین ره جملگی را رفندی پست
که اورین چین قدرت چه داده
نازین سپرد این کار بزدان
و گزنه خواهه اورین که بکبار
ولی دیکم او چندین ندان
که ایزدان مدل یک دریان دروح
ولی نر د ورخیان نر عفو و دت
فیون ار چرم هریکرا عدای
چو بیزدان نر رواهه مهربان شد
بعوانه آن روازا و بی خس
مدالش دان روان شاه حمیش
که در دروح بسی سختی کشیده
که بعد ار مدت چین مدل مال
بدوکس شد چو بیزدان هر دن راد
نازین اگر فدرت چو دودی
دو دیگر هر روازی نر چهور
سختی گر نود اورا بحث
نود گر در خی نیدین و برس
اران پس میکشند اورا ندو روح
نم بین مقهار اورین دریدجا
ر بهر آن نماید کرن فرباد
هر آن نهادین که او ناشد نه نمیز
نود راری و گریه فعل شیطان
که ار گریه نیاید نار پس کس
نود بیداد فرمود است دادر
کم رس داشاد و ناحوش آن رسین دان
رجله چرم بدقتر چرم ایدست
دیگر فرمود بیزدان نر بیش
کلام پاک اوستا بیگماش
نخستین او عمد پچا خوان بمعنی
کلام پاک دیگر او میچا
سه دیگر را بخوان ویسا مدد پچا
که یعنی وقتی کامد درین ده
که غیر ار صبر چاره دیگری نیست

نمیدو در روان بُر نور صاوزه
روانش در گرو نمان شاد بنشانه
پنگت کردن نمایه از دهانش
که تا بیشش پنگت خوانه ناوار
کزان آوار در دل یاد آرد
نکاود پس رمین و پاک صاره
سوی سورشت ناج اول نقاره
رحمه کار دین نا چوش ماند
پس آنگه جای کش نگهاره آنرا
سروش از پیش او پرگز نجده
چو سرداره کسی رمین تو نشمار
نمایه پس نهن پوشاندهش نهت
پس از بهر کهن سویش نگوشیده
نکه رمین شود در دین نم است
که تا پنهان نهاده پیچ مو را
میقند نر رمین پشدار سریش
رگوش دل شدو ای مرد روش
نم ندهش نده اگر کس طغل و خورد اه
نهست خود نگیره کارد را تیز
سرا بر تا شود حد صفا را
کذا رد ناج را بی چون وی چند
نکارونار خود پویه نارونه
صارد گریلهای ای راست کیشان
که از گریه نکند سیار پر پیز
روا اش را رسه ران رفع و بیداد
نمیلوران یکی روداب میدان
که نرم نهان نهان چرا سازند بیداد
که می ناید نرم نهان این نلاها
که یزدان ناپیغمبر رار گفت است
هزارش دیو ده بمهه دوان است
بزرگ یو حوره پیشش پست یکسان
چه شاه و هم چه دانایان و لحد
نه نا اهلان که آنان ناپسندند
که کی کاوس رفت آخر ردیدا
ر آهن ناره را کرد آنجا
که نهصد سال نه شاه دیوران
که خواهش شد نوقت هرگ خود فرد

کم تقدیرات نسیان دور صاوده
خصوصاً وقت نزع جان پنگت خوانه
اگر از بخشودی نسته ریانش
نفریده و بخوبیش فرغ شد نار
اشم را در دهان وی مپاره
پس آنکه سقری بر حاک مسارد
همی د وکس هه پیواد ناشد
خوانه نا اشهه حاموش ماده
رسکتین سگ نماید آن روا ارا
پدام و کسکیش اول نم نده
نجز نگدیده و یا دیواد نسیار
همیدون از قصا جان کسی رفت
دو تا کپسه د وکس در دست پوشیده
چو نرالدام هر دهه نرده دست
درسم دین کهن پوشانه او را
ر الدام در بهه چرک و مویش
که ناشد آن رمین نا سال رمین
نم نده پیچ ندهش گریزگ است
که چون از کهن فارع شود ندز
کشید س خط نگرد آن نسا را
داشته دور شان راچا نه پیواد
پس آن د وکس هدا ناشد ریپوند
همیدون نر روانش جمله خویشان
نفرمود اصلت دستوران پاکیز
چو خویشانش کنده راری و غریاد
بگیتی چونکه ریزدند اشک خویشان
کند آنچا روان راری و غریاد
نکردم من ندی خود نا شماها
که الهر نسک پادخت این بیشت است
که امتنگواد دیو جان سقان امته
کزان عالم خلاصی یافت نقوان
چه پیغمبر چه دستوران و موبه
نه اپل مالها کان سود متدده
نم آن نالا رویده نرسماها
در در تجهت رمین کان غر دریا
کم ته افراصیاب آن شاه نواران
ز آهن ناره را از بهر آن کرد

لختش دیده ناید به میشن
ندل کردار نیک خود شناشید
لتن پاک و ندل ناشد پُر اور
دروی او هی ناشد فروعی
نود نزه چه نهادین پسند او
که در عقدی هر داد خویش یاد
پشیده ای و شک آرده پدیدار
چه گردم هن چرا گفتم چه ناشد
ناید پیچ کرفه نیگمانش
که اندر دین بود بی چون و نیچند

ندستوریکه فرماید نزشن
دپاکی و اشوئی نیک ناید
نخواند راست و متن از علط دور
نگوید فحش و هژل و هم دروغی
ناید معنی پارند و رله او
ورا فرماید آن کاریکه ناشد
نه این ناید که بعد از کردگ کار
که من کاریکه گفتم کرده ناشد
ناین نیت نمیدو از روانش
د ه نوقيق آنکس را حدا وند

در نایت ایفکه کسی نگذر ارسن دادن و پس او چه کاریا بد کرد
که استگواده هر جان سخانی
ناین ریم رسند رین ععل به سور
ند اند آن کسی کو را شود آن
که یک دادن ریدان نسکنی تو
که بیرون میکند حانور ر قالب
پس ار قالب کشد جان دیو نه کار
که استگواد جانش میورناید
بهی ناشد چنان مانند نود
روان گردد ناین موي کردار
که گردم هن گدم یا کرمه را پیش
اران شادی خبرداری نماید
شود ران نیخپر تعقیق داشت
چو درسد نر چیدور هر فرح
پمانگه عسل او را داده ناید
نای رز نشوید نیک آگرا
رسوی ناج و کستی بیک پویه
اشم و جوی نگوید مرد دامی
پت گرید شود آحر پیشمان
نمیدو ران روان ران قوار ایست
پستکان ران پت عاوای ناشد
کم گردارش نهاده موي رشتنی
که مان اورمند اعشا میشان
نود از موي دروح مغل دیوار
که میاندله روان دا آهه و آخ
پفرمود است آن یزدان نیچون

کسی را گر قضای آسمانی
بیاید تا گنده چانtra ارتن دور
نهی سحقیست وقت کددن جان
نیمده ای چه شوری میکنی تو
تصور گن چه سختی بست عالم
رسینه در نه دار گران دار
رسی سختی بیجانش میتماید
ازان سختی نن او درد و هم سر
شود گه نشخبر گاهی حبدار
همچوید گناه و کرمه خویش
روان چون موي کرمه هی گراید
چو موي چرم می دیده روانش
که آنجا گه چه خواهیم داد پامخ
مر آنکس را کم وقت تندگش آید
رموی سر هی تا داھن پا
پس این مانند هم نایاب شوید
پت خوانه پس آنگه نا تمایی
ولی آنکس بوقت رفتن جان
نواب وی نعقبه نیشمه ایست
اگر دروح روانرا جای ناشد
پستگانی نود ناشد بهشتی
بهشتی گر بود جایش گروهان
روان نریل رود ناییک کردار
که ناید در نظر اعقاب دروح
نهین نه پت را پایی افزون

رسی تاکید داید چهه گردن
سیووم داشد مگس هم سور چارم
بزودی کش همی نهرا صفا را
بین پنج اند ای بار هنور
همی یاده مکن رسکار صرفه
رسی داشت هم ار دیگر روانان
تجنت رفته الله ار نهر دیدار
دیدند آن نهشت و درج آین
رسی خوش دید راحتهای این قوم
دما م ن درین حاکا همی نه
رسی گردن پوزش دا سخندهان
برو رسکای اندر روی گیهان
نگو آجا و دشمن را نکن بست
بین چاگه دخنه پاک دادار
که در خرسنوان کشتن نکن رود
نگویم داشما پاک و اشوان
شود بشکسته قلبهای شیطان
بین ماردسنان بیک حواندن
خراسته کشندی در دین و آین
نکش تو خراسته بر حال ایدون

در باین آنکه در کار کرده کردن و در دین هم رشک ساورد

نه پیش پاک به پیمان صرایم
چو دیگر کار را فرا موش گیرند
ررا نشت اشورا راست خوانده
تن و چانوا و همین دین سپارند
که داشت و بزدهای نی صر
نه سخور و نهونه پرورشهاست
بعقبی مود اورا در نیا به
اگر شک کرده ناکرده شنا مده
که نتویسند نهانش مهر داور
که در کنج مود خویی ابلیز
دو چندان گرفتاش ران حاصل آی
کندیش شاد و دلخوش دا روانان
که در هر کار دین شک را که دور
نداشد یا بفرماید نمقد از

همی در پنج خرسنوان نگشتن
وزغ اول ندان پس مار و کژدم
نه پنجم موش دزد پر دعا را
که ار خرسنوان نسیار ندتر
کشده خرسنوان نسیار کرمه
تجنت در مراتبهای ایشان
که چو اردای ویراف بیکو کار
داندر اندزد هم نا مرسو ش این
نیدن در نهشت و جای این قوم
نگهذا کاین همای حاگه خوش آمد
پس آنگه جملگی امشاعدهان
که می بیند راحت شاه و خلها
که وقت نامه و عمر تو هم است
چو در گفتی نکو ناشد کردار
ریه آن رسی تاکید فرمود
نه بیرون نفع کشدهای ایشان
که جان ایزدی رسته شود ران
نه بیرون گرفتایی جان رپادن
برانکو بست و ناشد پاک نه دین
تو ای داراب دن نالی در بیدون

چو دیگر ناب دین نه گشایم
که ار راه یقینش گوش گیرند
که دین ماردسنان پاک داند
نکار دین دل درشک ندارند
بران نه دین که آرد شک دل در
نگوید خود که این رسم و روشهاست
چدین دالشم کار یشت مازد
برانچه کار دین را گرده ناشد
دران گیخی ژوانش را ندفتر
نه آن کوفه را بیزدان دادار
اگر کس نا یقین گرفه نماید
نیدن جملگی امشاعدهان
نه صد تاکید فرمود است دستور
کسی گوتیت فرمایش کار

بگیتی او همی از کس ترسید
نکهداری ره بیداد او را
نه پنده من ز جان و دل خپردار
د لپر و نیز ناشد بیز نشاد
تو خود گم را همی دشمام نه ری
نگوی تا نباشد کار تو خوار
بروی او بباشد هم فروعی
نم دورخ ورا جایست امی یار
که تا ببود نه پیش مردمان حوار
اداشه اان بپر پیر از دروغی
کم تا کارت روا گورد نه بیا
مها لش را چنادان همچو ماری
مشو عاقل ر دشمن تو نهر حال
تو روی حوش را راهش گرین کن
نم دنکی دار اروی خود متفایش
مکن تفریب گوت ار عقل نهراست
چه حویها نگیتی ران روادست
عزیز و نیک ار حان و نمی تو
رجمله چیز در گیتی خرد هم
و یا خود چار با میره نهر چیر
فرا په ران همی شادی و عزم کم
ندین مردیستان ناش دادا
ند و روح در روان حوش مسیار
چو پارا نیز ار ناخوبیکاری
که پاداش ار روان نهعت باشد
کشت پاده فرا هم ناز فریاد
نیفتد هم دران چه نار خود پس
در داش رسک عقل سعنه
نظام آورده ام آن پنه سامی
پیغزودم دران و نی اران کاست
نه پیش پاک آدرناد او نه
تو سی اند رین کان همود عدهست

چو شخصی ناکه مام و ناب ریود
چو مام و ناب و هم آسفاد خود را
مذا لکن پیش تو گویم خبود ار
چو شیو ویشکان ار کس نرسه
اگر خواهی که دشمنی نشودی
در روح و گذب را رهار رهار
بدیها هر کمی گونه دروغی
نادرین دروغکریست همکار
نگوی تو در روح و گذب رهار
که بروی دروغگویان مروعی
شوی شیخیز اندر رور هر جا
نه شن نر نداری اعتباری
نه رهوشد همی کینه نصد صالح
تو یزدانوا بیشه آفرین کن
که تا ناشه ز یزدانات فزایش
نه پوپه که آن مردار شهر است
که شهر و خاق را او پامه باست
دیگر گویم چو فرزند مهی تو
دشمن یار نا مردم خرد وة
اگر مرگست و مال و زر رود نیز
خره نرود ر چهله چور هردم
نه دین شو اسقوان ناش نخشا
و نگ و شرم در کیفی تو کن کار
چو دست خود ر دردی مهی
چرا ران کوره کان کرد ناشد
کنایی کان نموده نه و بیداد
نیتمت بهر کس چاهی کند کس
نه این پنه آدرناد گفته
همی در یهلوی دیده م تماهی
و آنچه دیده ام نتوشم ام راست
کس ارناور نخواه کرد این پنه
تو ای داراب پالن هرچه پنهست

در باست کشتن خرسترا را گوبد

نکن کوشش تو خود نهر روالرا
شود دسیار دلخشنود و شادان
خوشت دارند هم امشاسده ان

همی در گشتن خرس فرا اترا
گزان یزدان و هم امشا مفهندان
که تا یاری تو جای خود گروئمان

مکن افسوس ناری ای نیکو را
مده ریدهار ای دارای عالم
نمکتب در ورا رابه فرستاد
شود ران نای دل مانده گلشن
رهر سو گوش بر دبور ای چوئی
منشیها فرارون بیدگمان دار
نکی ناگفته بهتر ای پرور
چه ناگفته دروغ و مکر رشی
کنشی را فرارون دار ای پار
روان خویش را ارلن پر خذار
نکرده ی هر درخت نا ره شاخ
دوي نی چرم ای نی نیم از قهر
ربود ان دارار دموان بر امش
که یعنی هود ندین ظاهر شوار جان
بدادت دوست ای خوشروی ندگر
کن ار سوی فرارون ره روش
که یعنی ناش اشو معز هم اوست
که یعنی توبهشی ناش و خوش ناش
که یعنی تو گرو اهای نکر ناش
گناهی نس گران ناشد عالمی
نکشت دل تو تدم بیکوی پاس
ساری تو ته ای پاک سیده
نهال و رر بیکاره مشو مست
که این دنیا شد پا بنده ناکس
همان معروف ناشه هون که دون هست
نماید ناکسی پایده هر حال
نشدده ار درختی بر درختی
نچاقان در بند دستی نه منی
نرادی دست خود را برد ناشد
تو منشیان ای نرا در گاه بیدگاه
نباشی ران همی معروف هر گاه
قوچای خویش ریزین تو گزندی
که نلگت نار نیشانه نمای
مشو تو عم زده ای پار دانا
نجای ریز نیشیدی چو شیری
نجای صدر ناشی ناشامی
نبوشیدهار شو برد ار فرمان

تو مرد پاک و دیدهار اشو را
نه بی فرمان و نامریزده مردم
پسچون پفت مسلم گشت اراده
که تا چشم و دلخ ار علم روش
اگر کوئی سجن آشنه گوئی
سخنها چرب گوشیان زبان دار
مجنون نک هست کوار گفته بهتر
چه بهتر گفته ناشی و نکی
که تا جانت ریگیتی هست پشیار
پیشنه دیدم دوزخ در نظر دار
نه کس نهر هر چیزی تو کستاخ
که ہو فرمان شوی یعنی تو ہو هر
نه بیکی و نه ارایی سپاسش
پیان ناشی که یعنی آفریدگان
پیاشی نا خرد ای دوست نیمر
پیاشی روی خوش ای هر ریوش
چو ہو هر و چو ہو دین و چو ہو ریشت
روان خویش پرسیدار میداش
که پیوسته موی دادار خود ناش
مشو تو ہمسخن بیگانه رن را
تو عیب دیگرانا خود مکن فاش
روان خوبشرا ار خشم و کیده
اگر پشت چو چندین مال و ریشت
مشو معروف نم دنیای ناگس
درین معروف ندون نس ردون هست
مفال مترغ پر لده ندان مال
که چون هرچو پر بده و تیز لختی
ناین ماده رر و قتی نو قتی
همان ماده که بیکی کرده ناشد
نه پیش مرد مانهای دش آگاه
که تا خلقان نخواند دش آگاه
نمچلشای نیکان گر نشدنی
که کس دیگر نبیزاند ار آجبا
تو از نشستن ریون و نالا
اگر تو از ہرمدی دلبری
اگر چون صورت دیوار ناشی
نشو از حکم هام و ناب ترمان

مگو آن رار کان خوست شنامه
جز از دانش بیاموری و راه
پشیمان ران بباشی فم نباید
بوقتش ده که آید نیک شادی
کزان آنست رود زان فعل بیحمد
شونا خشمگین مردم تو همراه
دصاحب مال ورر همچوان نیاری
که تا ببود تمت مانندگ دوک
مده وامش اگر روشن صمیمی
بیشه مردم آید پرمان تو
کده شادی عدوالت زیر چیز
درشکی مردم مال خویش مهیا
بهم برسش نشو هر گه توانا
مکن خواهش که بست رنج گران نیز
که وقت رفته نایه دار برجا
که گوید ناتو رار مکرو پر فن
کنی ارجان عزیز و مردم نامی
نشینی و بیشه ناش فاصل
هدار آمیده ارو ای نامیده
خطا سیار بیدی تو اران کار
ورا خواهی بدل کان خوش نماید
کزان حیرت بیاش کار تو غیر
کزان گرفه دوچندان دخل دهی
لتن تا چان بود سودش شماری
بوزرش خیر و رادی کن تو هر حال
فریبیش کم دهی ارجخوی تو
که خواهد بود نادو اینقدر مال
نآ خر حاجتش نرسانه او لا
لگیری وام ای صاحب تمیزان
تو قد رخود بیش ارجان شدایی
که ناشد نخم او اندر چهان نه
نگویم بیش تو پریک بیان زان
ازو براهی گونه گونه زاید
ر روی راستی گو آشکارا
نفرزاته بود فرزندش آکاه
کزان در دین و دنیا باشی این

ازان رار یکه کس خشدو نیاشد
رک و فرنه و خویشان قرا هم
گه تیمار پیش ار وی نیاید
مکن بیرقن چیزی خیر و رادی
مکن افسون تو نا پنچکس خود
مشو همراه و هدم نادش آکاه
مکن نا آرور تو خویشکاری
مشتو همچورش دامره مسکوک
رند گوهر بی وامش لگیری
چرا اران فرص بر دروازه تو
کزان در دو زیان ناشد برا بیز
مکن پاری بید چشمکان و بید رای
نمود مهای کار آگاه و دانا
پیاده فراه گردن مردمان دیز
تو مردم را مکش ای پار دادا
مگن تو مشورت نا مردم ره رن
تو مردم مهای دانا را گرامی
بهمجلاهای دانا یان و عاقل
بهر مردم که شرمش کم دهد
مشخور هوگد کدب و راست رنهار
هر آن رن کاولین نا مهرب آید
اکرتومال داری خیر کن خیر
خصوصاً خیر نا مردمان دیدی
زیان مردمان در دل دیاری
که چده اتی توانست بست در مال
هر آن خواهند کاید بر دیر تو
که میدانم توئی نشکست احوال
لگوید بود رش گرداده اورا
جز از خریشان و بیاران و عزیزان
بیشه شرمگین زن دوست ناشی
بدادا مرد دخت شرمگین ده
نه اتنا مرد دادن آنچنان دان
رمین بیک را چون نخم آید
هران گفتار کان گوئی نه بیا
اگر زن را نخواهی شرمگین خواه
بده یا خواه خود تو اینچندین زن

که فرزندی ندارد او در ایام
که مال و زر ندارد در کمر او
که او خود کس ندارد بست بندگی
که در عقدی نوزخ جایگا بست

ندنیا زند و آنکس بست بینام
بیی دش از ده کم اورانکو
معالم اریمه دان مسّت آنکس
اریس چمله کسی نه تر تباه است

در نایت چند بند و عظ گوید

عهار چایلان ران گفته شویم
ناظم گوش کن نگذار مسّتی
مرادر روی خوش بهتر رمایه
بهر عالم ترا ناشد نرادر
شویک فیک و نه رن نه تو شمار
روان خویش نه را دوست پیدار
که به ننده هشی راستش دار
که نی نیمه نود نه ار به کار
نگو از پهلوی کان بست اگدن
چو فهیدی درین دفتر سپاری

دیگر نایی ز پند و عظ گویم
که اددر خواسته نه تند رصی
که فرزندی اشونه ار اشامه
که یعیی روی خوش داشد ترا گر
پناه خویشکاری نه در ادوار
پدان ابیار کوفه نه توابی یار
که در هر کار دادستان نکردار
نگینی خود چه نهتر بست ای یار
تو ای داراب بن پالن فریدون
هر آنچه کان ندانی آن گداری

در باست ایمکر آدرناد ماراسعند فرید خود رریشت را در یک گفت

ندیدم بیکنتر روری نی آنگ
لوموده بود ار روی پیش و نور
بیود و شکر میکرد از ره داد
تبولش کرد آن دانایی گهیان
پدر ار دیده رش خشنود و خرسنده
چو شد صالح و را نهی بی داد
ترا فرینگ گویم هر رمان تو
رجرم اندیشه خود را هد شدایی
مشو گستاخ ناش ار روی گردار
نه بیگر کس پسندیدن تشدید
یکان ناشی بیی بیچون و بیچند
نه بیگر کس نگینی رود سپار
نیایه دور ناش ران کمیده
نه یزدان دار و هم کن دوست اورا
که سود تو آمید خود شمارد
دشو قشنا و چان خود سپار آن
کزان ناشد ترا درد و بسی فم

نداین در پهلوی ادرر فرنگ
ادوشیروان آدرناد دستور
چو آدرناد را فرزند تن راد
او سکارا نخوانده پیش بیزه ان
آه بعد ار چند هفت راد فرریه
ورا ررتشت نام از شوق نهاد
که فرزند مذی و چان من تو
که ای جام ژواب اندیش داشی
نه پیش پادشاه و هم سردار
همه هرچه آن پسند تو بجاید
چه ادر دوستان و هم خداوند
تن خودرا بعیز و نده گی دار
بوانکو با تو ارس خشم و کیمه
بیهگه هر رمان امید خود را
نگینی دوست هم آن یار دارد
بیزدان و بیی امشامه دان
تو راز خود نگوئی با زنان هم

ستایی گرفه و حق را شناسی
جدائی گیرار وی ای خود عین
دمای در دو گیتی ران فرخهای
زحلهای حاثت خود را روا کن
قوار راه فرا رون گیرش آنرا
شود جمعی فراوان مال سر تو
سخنها رامست گو ار رامتی خد
تو اماع گدر دا چربی رنها
ز راه رشک و ورن و گدنه برخیز
که سوی دیو متساری پنه را
کزان نایمکت شادی نماید
لچشم خوار دیدن دیگران را
ارو بریز کن رهار پریز
کوین نه تن گند بود روانرا
کران دیبا و دین را دست آری
تو بردان و نهارا نهود رکن
کران ناشی پمیش تو بی ار درد
ر راه رامست خود بیره بیاشی
که اولادش نهین ناشد ریانکار
که پیوسته نهایی رو پر ار آه
تو عجز خویش ارو رهار پوشی
نکن کان چون معزیک پوست ناشد
که دانایان ترا گویند یی رای
سخن را بختم گو ار خام پریز
سخنها هر چه گرئی آر برخ
لگیتی ار ندر شو نام بودار
گرونهایت شود جاگه ار آن کار
روان ار رامتی کن ویزه همیار
چون جان خویشتن او را شماری
که نفریبه کس وی نیم باشی
ر راتشت اشو ردرا سراید
نحواتدم من اران چهای یوی زود
که نازان یی نصیحت شه نصیحت
رجان شنوده رانار و نعید است
که او عقای داره در جهان سی
که او خود رن نهاره عاقبت کار

لپریزی و ار وی دور ناشی
ر حاد وئی و اوسوهای درونه
نه دن ماردیسان ناش چالاک
تو ار نده منشی کارها کن
هوان مالی که اندوری ند دیما
که پایده دود آهال سر تو
نه پیش پادشاه و حاکمان بیز
نیاران و هزیزان و دوستا نهای
ز عماری و خشم و آر پریز
مکن ار نیک تو جرم و گنه را
گه فکر و عم ترا خوردن نشاده
بود اور منشی معنی آنرا
ر مال و چذبای دیگران بیز
مکن تو نه نظر چمت گسانرا
تو پیوسته بمان در خویشکاری
ر هر مالیکه اندوری بود ار ن
مشو تو همیور نا کیدور مود
تعماران یهی همه بیاشی
مکن پیوونه نایی اصل و نه کار
مشو همکار دا مود نه آگاهه
نه شمدها نداد مدان رکوشی
نکاری چون پسند دوست ناشد
نه دیوانه یهی بیکار منهای
نه پیش عاقلان و اینهن بیز
حضور نادشاه و حاکمانرا
رفعل نیک و هم ار نیک کون ار
بهر توعی تو مادر را مدارار
تو خوی خود پمیش رامتی دار
رن و فرنده و اخ را دوست داری
پمیش نیکدل یویم ناشی
پمیش پاک بیزد انرا سایه
نصیحتها که اندر پهلوی بود
نگوئم من ازان چندی نصیحت
که هر یک پد یک در یتیم است
لگیتی خود یهی پر درد آنکس
یهی ریجور آنکس هست و بی پار

در نایت با خسها بی پیدن

دگویم من ترا تفصیلش از سن
که بعدهش که و مه ار روی تمیز
نیزی نا شود انگشت ربا
چنانه هم ردست و با مقصود
هی دوارتی خود را الم کن
نامصالح شدای طین کار آرد
چدا کاعده ردست و پا چدا هم
وما دخا رو دش آنرا بیک نرد ن
نان حدیکه نادش نا رنیاد
که ناید خواندن ار روی شرورات
چو این دور سه و شش پا نه دگویه
سراسر چمله آنرا نمک دیدن
کم خود را چه رکز و کاست داده
نه سبلای بخوان ای مرد نامی
اران خط خاک نو ناخن سپوردن
کزان یاده روانش جاه و مقصوده
پرا گدده کدد ناخن نتاراج
ر شومیش شود طا هر بخیان
ارین چرمش نود نسیار نیخند
اد احیا اشا مزدا تو درخوان

میخواهی تو ناخنها بزیدن
نشستین پیش که پس پیش مه بیز
نا خر ناخن انگشت و مطبی
رگارد تیز ناخن را بزی رود
نخوانده اهور و ناخن فام کن
و گرکس نا بزیده در گدارد
پس در پارگ کاعده فرو نه
پس انجاییکه خواهی دفن کردن
زمین کدنه چهار انگشت باید
گده ناج سروش آرمه شروعات
بمیدون نا قدمپیاتم دگوید
دران خواندن سه خط گردش کشیدن
پشت مرعه درست و رامست خواند
اران پس ناج گرید دانه امی
دو اینور چونکه می آید بگهش
پس آنگه خاک بروی پرگده رود
و گرکس رانویده هم نه نی داج
سپس مادره این پیدا شود وان
بهر علم خراسته را کم آفند
اگر مورا کدی برویز ایدسان

در نایت آنکه چندن نصماخنها که نن گویند

و بیگریم نصیحتهای دین را
رو اورا مزد آن نسیار آید
بپارده و بهنده پست راهش
همی آریم در این نظم روشن
در آن پند در این نظم مقتله
نداراب آورین ار دل رساند
ر روی لطف نصیحته گزینده
نه پیشش خوبی نظم عیانست
ز نظم سورش چانش بود نه
ریان ار راستی نی ناک داری
گذاری عمر را اندرا اشوی
بدهی کودن بخلقان خدا را

نهام گردگار راک یکتا
که آن در دین و دریا کار آید
چو دستوران بشتمه درنگاهش
همی معدی آن نارید را من
مزرگان نیکه در پارتند گفته
هوان نهادین که این نظم نخواهد
هوان مههی و نقصانه ریکه نهادین
هوان کو بینجعت دو چهادست
کسی کو حا سه اصت اورا بود ره
تو اول خود بیت را باک داری
پنه کردار خود الهر بیکوی
ز چمله به بیت بد گشتنی را

در نادت آنکه وقت بول و غایط ناج خواندن

بوفه بیهاد مرقوم است این قول
کنم من شرح اوایی مردم نامی
نایند پیش ارومه گام تاحد
کند غایط و یا بولیدم داده
رآب و تری و چهار چهارم
آن خود را اران پاکی گراید
دوایی ناج گفتن رود ناید
مه و وحشتبر چو این دور چار ناکام
کزان خواندن شوی بی ناک و دی دیم
اشم و هو نخواند خوش ناتمام
که تا ناشه شریک کرمه مندان
نخوا بی ناج او تا میتوانی
هرارش کیروم ایدر ای نکورا
پاکی و اشویی ده رسیده
که تامن هم اران و هر مرد ناشم
کزان در دین و دیما کام راند
نخوا تند جملکی بی داک و بی غم
دهین گیلی بود دل صاف و پرور
عیزی او میماید چون دل و چان
که تا از خوار نش غائل نماید

برینه بر زمن نهادن

کم شدود از پیشین بهر کوست نهادین
کم بست این رس گندم ای مردم نیکو
که امقدار مرد لوره چه بجای
که جزا زکفی پا خالی نماند
کناه و چرم او ارحد بیرونست
نخشکد آن رمان ار وی سراسر
هر آنچه نشیوی اردل تو پیش پر
نشیدد بر سر او تا دیادان
بهم وزنق گند او را بدهیں کرد
برینه پا مرد بشیار گن کار

چو دیگر ناجهای غایط و بول
نگیره ناج و گرید ناتمامی
بهر چایکه او ندشته خواهد
بگوید اهور و خاموش ماید
که جای صاف و پاک و خشک ناشه
کلوخی کان رگل ناشه نماید
از آنجا سه قدم پس دور آید
اشم و هو مه بگوید دو هفتاد
نخواند بعد ازان ایوند و بیرون
پس آنگاش بگوید اینگها تام
کدد خود پادیاب ار روی هدایان
تو معنی هفتاد این نهادی
هرانکو و همشن هست اورا
بوده گوینده و هم و ده کدده
چو گلورده دوم اورا شناسم
دزون صحبت کده این ناج خواهد
هران نهادین که ناج بول راهم
نهادن کفرم یادد بیک تداور
بود حرمت نه پیش شاه و خلاقان
نیکید تمام این را نهاده

در نادت آنکه پای

چور گر گویم از پرینه چندین
مه پایی پرینه بر رمدن تو
نهه برکو پرینه بر زمین پایی
بتفکیه تمام این نیک دا نده
بیک پا کفی هم مایند اینست
که شیر گومنده و کاو و آشتر
بگویم معنی آن خشکی شیر
گناه خشکی آن شیر گاوان
که چندان برینه پا بر زمین گرد
تو ای داراب پالن نشو خبردار

یکی ایدور باید خواند بی بده
که بعد از عطسه باید خواند آهور
و اهریمن اران ناشاد باشد

در نایت آنکه در وقت نام خوردن ناج باید کرفت

و معنی بیاند یزمنیدی

که گیره ناج نام خوردن نا آیند
خوره رودی بگیره ناج را نین
بنایز میدی نایه خواند بیکو
که ایدون این بزم اورموزد را بان
که دین و اورور و هم آور داده
په بیکش که هرچه آن ارمهین است
خوره آنکه طعام بیش و کم را
کزان لدات خوردن حاصل آید
بود هر لاهه لقمه آفریدش
ندستور و نموده دو بیشتر
نیامی هملکی زین عقل و هم بوش
اما امشاسعه دان و اشوان
ددن نم بیاشه رین گنه سی
نمیلس در بیاشد راست نشد
ر تارح دیو و رارخ دیو پر عم
بود دیو و درج هم ناصیارش
کده فریاد و راری ار نسی چهار
کده راری نسی بیکده رینهاد
رجمله جرم ندز ای نکو را
ندوشش دیوها دمسار گردد
ندرونهی گماشش مینهان نرده
شود ران دیوها بیمامه و مود
نسی دیوان شود ران فعل پیدا
دگر رایدند دبور دیو بیراهه
ندیوان و ناہریمن صبورد است
گماش در سر خود راه توکرده
تمامی دیو گر آید ناقو
عقوتها بیایدش رحه بیش
په دیوان بیایدش ملائمت
کندش بی دیدش هر بواله
گزان پابی گروئمان جلی پر بور

چو از کس نشتد بی خود بعطفه
نسی تاکید فرمودست رهبر
که تا آتش عزیزی شاد ناشد

دگر جههی کده در راه این دین
هر آنکو نان و آب و میوه را بین
قهله خواند گر ناج نزگ او
ندایز میدی را معنی بود آن
چگونه اورموزد که گا و داده
په لدات خوردن کان نهین است
بیاید خودش سه اشم را
سپاس و شکر پزد البر نهاید
رخراداد و ر مرداد بیدش
ندست راست ایسقده یک فرشته
دگویدش که ناد این لعنه بوش
نمیدو حای یاده در گروئمان
طعامی کر خورد بی واج آنکس
نگیتی آنروی

ندان گینتی عذاب اندر چهلم
کشد پاده فرا نو دو روانش
زیان ار تشکی بیرون کشد نز
رکشمامار نشمامار فریاد
نگورد ناج و پس گوید سخن وا
ردست وی فرشته نار گردد
ننان خوردن هر آنکس کو سخن کرد
ندستش می نشیند دیوها زود
درایان نان خورد گرکس نهند
شود دیوی هزار آستن آنکاه
میزد و چاشنی کان هرچه خورد است
چناند ای که این دیوان توکرده
روی ریدجا نهسترت چون نمیدو
برنده ایشان نهورح پهله خویش
ندورخ در دمایه تا قنامت
ز دشنان و پلیدیها بیاله
قوای داراب از بی باج شو دور

در نامت آنکه دبدن روی نوزود بعی روی بو ناور دید
ندانجا گم نزودی رفته پاید
که تایاده نواپ اریک افعال
که بیده روی آن نورود نبرور

نهو حائمه نوزودی نماید
نه بیده روی آن نورود درحال
نسی تاکید فرمود است دستور

در با مت آنکه در خانه کسی پسر را ید در چرخ و جهان خوشی است

دیک زن کرده ناید رود پدواد
نگفته نیست چون فرزنه دلنه
نچند پل بوه ران آشناشی
نعقابی در ازان آرام ناشد
که موی گوفه و بیکی دلش نم
نکرمه کردن او بهوار ناشد
چنان دانش ندست خود نهر کرد
که فور ندان نهکب درنی روود
گذارد فرض و ناشد پاک نهادین
که از گنج پمده سود خود دان
راستا ره و پار علت اورا
نه پل ماند نجز فوریه نریا
نپوش کم کند بی اختیارش
ددین مارده عرله بش دارند
نداشد هم نریده پل مدانشان
نصد حسرت روان ناسار ماده
نم ندهمی نشبد دل پراوشور
ریهروی گمارده استری را
چوکردارش چنان چدت پتیرید
نعلومد است تاکید اهدر پیکار
رو اهبا ار نریده پل رناید
یکن گوشش که یامی مزد او نس

بگفته چونکه مالع گشت فوراد
که تا ناشد ارو آمید فرزنه
ز فرزنه است آمید رهائی
ناین گفته و فرزنه نام ناشد
ز فرزنه آن بود فرزنه آن نم
هران کرم که فورادش نزور کرد
رنهوش هم بسی تاکید فرمود
نم تاهمیده گردد دره دین
دبه کرم پدررا پاک بیزدان
بیاشد چونکه فریده ندادا
ازین گفته رود آنکس ار آنجا
نچند پل حساب و هم شمارش
ریه او صور را دیگاره
نه چدود بله گذر یاره نامان
نجز فوریه نر بله نارماده
که جای خود گرو نهارا هم ار دور
پس آنکه چونکه خویشاش نه دادا
شمارش کرده در دل ناز گیرد
اران دانای دین نسدار نیمار
که تا نهور صغر کوشش نماید
نواپ داراب نهور منیری کس

در نامت آنکه کسی را تطری نماید یک اهور و اشم ناید خواند

یکی اهور اشم یک گفته ناید
غزیزی آتش آن نیرویش کرده است
رسمه پاری آن آتش مدد هم
ناور یمن رسمه خواری و دلت
اگر عطسه نود شک نا رناید
پکی اهور نخوان و پس یکن کار

نواپ نهادین اگر عطسه دیداید
که تا هیوپنک در تن راه بود است
اگر اهور نکویه مردم آنند
بیکی کم ناشد ارتن درد و علت
برای کار گر قصدی نماید
نکن تاخیر تاپک اهور ای پار

دو دانگ و سه درم ناشد زیانش
تو ای داراب دن پالن درینکار

در نادت خبتوش کردن

پسر یا دخت لا یق شود هم پیدا و
لجز این کرفه دیگر بیست دیگو
ارین کرفه گرونهان گشتماوا
در داد و سنه هر دو کشا پد
نadam بستی ناشده شان خوار
نباشد کرفه دیگو بعدیش
دو چندان دیواران ناشد و پدا
شود آن صریکون و هم پریشان
که اهربیمن ارین سخت اصلت دخور
شود دیگر گند ریس کار پامال
یکی دههان حیات دیگر این کار
یکی دههان و دیگر دان خدای
رن کس را فریبی داده ناشد
که گود این دو عل ده هم پو پد
عماجیش نباشد دشک ایده
لختیه شود ران پاک ار ده
لختیه شود این بیک میدان
نشو پسما و جان خود نکهاد

دیگر گویم بصیحت چونکه فربود
نحویشان میدمدون و ممات او
چیگریده خیلود ته بوصت
در آوقیکه وصلت میدماید
هزاران دیو ناشد آن نگویسار
بود هم چند و مت کار خیرش
اریشان چون شود فربود پیدا
دو چندانش رجاد و پری دان
گذاهه میگران را میگند دور
نباشد دور ارو چرم همیمال
همیمالی نداشی چیست ای یار
کدم من ار همیمالی نداشت
کم همی خیات این شناسد
که دمغوران نصد تا کید گویند
برین دوکار گنجی گر کند صرف
اگر خصوصی کشد یا خود بخشید
ردادار هم ار اهشاده دان
تو ای داراب دن پالن ارین کار

دریا بست آنکه ار گوسما خوردن برجیر ناید کرد

بھی ار گوشت خوردن کن ذو پریز
نه ورخ دندد ار دیوان صعوبت
خور شهابی گوشت ناید ادرین کار
نباشد خور آنرا کن پسند بیست
ندورخ در روی نا شور و آهی
ندوزخ در خلد چو تیور پران
نمرده ناشد اندور روی گهیان
رین امپان لکد هر کاه و هر دم
گناهی نر سر آنکس فراید
نمذل پاره زده صالح جوانان
بھی سی صالح ما ندهش شدند

د گو پدست د هم پشیار بورخیز
خورده گوشت میدارد عقوبات
که اندور هر میزد و هر گهیان
ضعیف و بیز لاعر گوسفده ایست
چو خورده گوشت نس کردی گذاهی
هران هویکه نر ذلهای حیوان
نگیقی هر کنایی را که حیوان
رین چون گاوشاخی را بوردم
شتر چاپات نر مردم نماید
برهناخیز جمله مردمانان
هر آنکس گوشت افزون خورده ناشد

نهشت و عار و کوہ و هم دیدان
 چو حلقا نوا نکار این چهانی
 نحسین صورت ناد سریزه
 د و دیگر صورت گاو مر آید
 سدنکر صورت امپ نکوقام
 چهارم صورت آشتر در آید
 به پنجم صورت وکرپه میدان
 ششم چون صورت لرخوش رنای
 سپیدش چشم ناشد نور دالا
 نه هفتم صورت موع پرند
 ناد صورت پیشگرد دندند
 نهشتم صورت بک میش آید
 فهم چون صورت بُر آید آند
 دهم چون صورت مود دلار
 بابن صورت کند خود پاسدانی
 رفاقت اشو پاکبره گردار
 چسان خوشود باشد از چه کردن
 جوانش داد آن دادار ابردان
 زرور برصم و بست و وندداد
 میرد و هم درون ناداج یشتم
 خواهند هم دهد راه اشوداد
 کند هم خدمت آتش و ورگام
 دیگر خوشبوی عود و صندل خام
 نخانه آتشت را لیک داری
 نرو پیزم نهی مس دار دیده
 چه آتش کان نهفت کشور زمین اصت
 بود پیداد فرمود اصت دسیار
 که وفت نیمشب آتش فرورند
 پیشنه دیدم این اندر اوستا
 په نیکو عود و صندل نیک کافور
 پور چیزی که آن خوشبوی ناشد
 چو آتش نیمشب روشن نمایه
 پو میلو دیو قم تو مه هزارند
 و چند آتش پری و هم زجاد و
 اگر آتش نخانه هم شود مود

۵۵ باری نه آنچه اگه شفایان
 نده صورت کند خود پاسدانی
 نکار مود مان آید پیزیره
 صرور و گوش او چون رزیک اهان
 دهان و گوش چون رزیک اهان
 بباروی نلد و حوشتر آید
 گرو حاجات مردم گردد آسان
 نه مثل پانزده سانه چوایی
 بماند و نجاجت در توانا
 مظفروار میگرد چمده
 که از نیمه پر ریز و نالا
 که عهای حلائق در رنای
 که آسان مینکند مشکل مردم
 که ناشد بورمده و بیت آور
 تو بردم ناد کن تا میقوای
 پیرسیه از خداوند چهاندار
 زیهرام البردم معلوم گردن
 که نشدو تو رزانت سفهان
 که ناشد بادیاری ارجه داد
 ریز و رگو مسندان گوشت پنجه
 شود خشلود نهراهم ایزد راد
 که در گیتی و میدو یابه او کام
 نه د س آتش نهراهم مادام
 به خوشبوی خوش بروی گذاری
 که ناشد خشک پیزم هم رسیده
 رتو راضی و دلخوش با یقین ام
 که نر بدهیں فریضه گرد ایدکار
 چو بروی صندل و هم عود صوزنه
 سخنایش نهان ارواستیاوا
 که ناشد ار به تری و نم دور
 چه پیزمه که آن پر بروی ناشد
 که ناد آن بروی آتش را رنای
 شوند آن نیست و چه اندر شمارند
 شوند آن سرنگون جمله ازان بو
 بخا و مان او پیدا شود داد

د په هر گو در پا که زة خور شها
کزان دهادن و روپیش لخت ناشه
گمه بر گردن خود را دهادن
اذور دان و دکر ارتشان گاست
که چار این فرم خود نارای و روپیش
سگ ایدچینین چار است خون چیز
که جمله سی و دودرسگ نه پدروست
ولیکن مکحص ایدا بیشست

که سگ را داشتن همراهت نهادن
خورشها یلکه سیت و خشک ناشه
خورشها ایدچینین سگ را نهادن
نگیتی در نهادن این قوم چار است
سه دیگر وا سترپوش و لیکش است
نهر یک فوم ناشه یک پدر نیز
که د ره ریک پدر ناشه پدر پشت
نوشیده ایدلش رح هر هر هست

دو بایت آنکه هر چیز در چشمها خوش آید بیام ایزد باید خواهد
بزرتشت اشو فرمود یکبار
نیام ایزد نگو ار روی هرمات
کرینین سهتر نباشد هیچ دیگر
ریان ناشه همی آن چیز را من
شیشه نه سرمه آن جرم ناچیز
در بادست بهرام اید که در سفر و دور سرل و من او نگهبانی
مردمان میکند

نهیداری چه در روپیش و چه شاهی
درون و او بیکان سفر کن
دوعظم گوش دار ار چلن و هم دل
کران ناشه ترا دیما و هم دین
کنی بهرام ابرد نارقی خوش
شود بهرام ابرد آجا نگهبان
که نا او قصد چان و تن دماید
رسد باری نه اجا زود از داده
هم ار بهرام ایزد حاصل آید
هم آجا حاصل آند نا نداشی
هی و صدقه دوستاره در مود
خطابش شد ازان پیروز گرمه
در جمدد و همی یکی میشنه
نه نندد دیو ار حکم حد او بند
نه قدرها نگذند و صدقه الدون
کم بهرام ابرد پیروز و حوشانام
که مشکلای خلقان مازد آسان
کند متصور اندر قلب پیچا

توایی نهادین مهر کرد ن نخواهی
تو خوان نهرام اید و هم طهرگن
قصارا رسین آید دور مذل
که هوا نواشد چار نهادن
بر آنها حاجت از دیده اری خوش
نکوه و دشت و عار و هم بیانان
نهر نهادین کسی دشمن دیاند
کند بهرام ایزد را همی یاد
هران نهادین مراد ار دل نخواهد
ههرا جا و هر روریکه خواه
که دادار جهان از لطف و هم جود
بر مذاخیز آهون ن کند نه
که در خشدمانش معذی نیشته
تصورت خوب و هم پیروز گرمه
مرا تباها و صدقه هست ابرون
نیشته دیدم ادرویشت بهرام
نده صورت همی آید نگهبان
دهه یاری بیکنگ دشمنانوا

شب گر عرغل ناشد ای نکو خواه
چراع آنجا به پیش آزده نا تا ب
و گر بود عرض میکن تو پر بد
که دیوان ران سهپ ران سوی حیله
نم بده در دو گیفی نس صوره

نیباید کشیدن آب ار چاه
پکی اهور نخواه پس کشید آب
پس اندگ نوشانه یا خوره بیز
سموی او احقر خاصه بزیزه
که ناشه هم گناه و هم خطرها

در پاپه جادنگوی کردن بعی در دلهای هر دمان کار کرمه نمیخواهد

که جرم تو شود ران دور اری
خنگ آنکس درین کردار که ریست
بیا شد او بود نادان و پی گم
کدانه کرمه ار روی پیش
اران نیمی نهاده ناده
که ار پا هر دش شد کرمه و کار
رود سی و سه راه داشد شن پیدا
روان ران راه سوی جدت گرا بد
نبار او کنده آنگ که بند
انا فروهر روان شادی نماید
گدر هاره در دیدست این قول
پیش در ناشد ای پارنکو خواه
که نهشش کرده ناشد ار راه دین
نهاده سجی کس ندست دیگر
که هم اصم مدت اینکس نگهبان
که نهر دین بد چان و تن خوش
نه پیش دین حود آن حس شماره
نکار کرمه در تک پوی ناشد
کدانه خود کند روی یقین را
نه تک مردمان پک راه هر کاه

چو دیگر آنکه تو جادنگوی کن
بزیداییکه آن جادنگوی چیست
که کار کوفه در دلهای مردم
نیمه اه کسی ار راه دیش
بر آنچه کرمه آنکس کرده ناشد
نه آنرا رکنج خوبش دادار
چو رین گینی روان او نداشجا
بران راهی که او را خوشتر آید
حساب و هم شمار او پرسید
و هم امشا مهدان پیش آید
و هم دیگر روان پک راه ار پول
مکر این سه روان را سی و سه راه
روانان سجی را دان اندیش
نهشی در دو چهان ناشد هزونه
سجی را مثل خود گفتست بزدان
دوبم آنرا بود آنرا در پیش
کس ار گنجی دهد دل بر ندارد
سیوم آنکس که جادنگوی ناشد
نجهه و پا هر دیگری کار دین را
با این سه کس کشاید سی و سه راه

در با بت آنکه در وقت طعام خوردن باج خواندن
و سر لعمر مگ را دادن

باچ اور مزد اول پداهی
پس آنگ هر یان رورا کشادن
خوراهه آگ و دان هر سال و ماهی
که بزدان چهان مگ را پسندیده
دین پاک رزنشی یعنی دار

دو دیگر آنکه دان خوردن چو خواهی
نه لعنه هر سگ نایه نهادن
نه نایه زدن مگ بچکاهی
مرا قبهای مگ دیدم نولهید
بنویم شرح او ای سود دیدهار

بهره از تو ام هرچا که ناشی
 نجات و دل همی شادی گزیند
 رکود از نکو نی باک ماده
 هیئت حکم ام است از دانایی پاکند
 ردانایان درین دین حکم قول است
 لطیف و هم سخنی و نا وقاری
 نخواهد ناج آن دینایه و مود
 مانند تا درسته خیز پر عزم
 شود پندا همی ناده و آوح
 پرینزیده ناشد از راه دین
 بناهه چون یکی عصوار خویش
 نه نهال قوا م در جا که بضم
 کریزده شود از گفتن اوی
 در آریه دانگ ناری عربان
 کند فریاد ران دیوان پر چور
 که این پرینز نازی را شناسد
 نگردد او نه وح در گرفتار
 که تا هرگز اگردي گرد اینکار

نعمان توام از هلق شداسی
 بدر چون جانب فریاد نیدد
 نراحت در نهشت پاک ماده
 پیدون در جماع ایست پر پیز
 همی واج جماع آن ناج نول است
 کزان فریاد آید پارهایی
 که از ترقیب دین پرینز نمود
 ندان گیتی روانش در چهدم
 چی هر شکل دنی پیش دروح
 بهر بازیکم آن درونه نیدین
 یکی دیوی شود پندا هم پیشنه
 نه و کویه که من فریاد نقسم
 نرسد آن روان از دیدن اوی
 نهالش هم فرزند دیوان
 نچدود پل ناده درا ایسطور
 نکن تا کید هر نهدين که ناشد
 که تا در دست دیوان ریا نکار
 تو ای داراب پالن داش پشدار

در نامت که کار کردم امروز در زدا نماید فکند و رود ناید گرد
 نجد و چهد نا روتشت دیدهار
 نشانه و هلق چون ده مسار گردی
 که تا کید است و کوشش اندیش کار
 نفردا نه نمی ناید فکنه ن
 مکن هرگز تو درین کار صوفه
 چگونه رور رایه در رمانه
 ندان کیقی جوانست نار دادن
 گماریده دودبو نه در بکار
 که دلهای خلائق را کند زیر
 دو دیو اندر دلش مشعوف ماند
 نکار کرفه رودی سرفواری

چو دیگر آنکه فرمود است دادار
 که تو ریچا دیگری نار گردی
 نگو نا نده گان من تو ای یار
 که کار کوفه کامه رور است کردن
 بزدی کرده دایه کار کرفه
 که شب آبستن است ای نی نهار
 که کار کرفه ات مانه نکردن
 گیسته اهربین شوم و ریا نگار
 یکی را پس نود نام و دیگر دیر
 که کار کوفه چون موقوف ماند
 پس آن بهتر که دیوان دور مازی

در یارمنه آنکه در شت آت را برید و از چاد بالا نکشد
 نگویم پیش دادایان من ایدون
 که رنج و جرم ناشد نکند و من

چو تا کید دگر از هر یک الفزون
 نریزد آب شب را ای برادر

در بنا به آدر و آنان بیانیش

نباشد فرقن در دین از سایش
بیانه کفره ناشد شاد و فیروز
گند بود ر روی دین بوده اند
بود ایمی دعا نبمی سایش
برآید گر کند از روی پاکش
مراقبه سی داره فرایش
نم دانایان اشارت یک قبول ام است
بی آید بخوان ارزو صفاش
دوا ندود ندین ای و مدن
مراد هر دو گذنی دست آرد
نشاید کرد ای هر ده افزا

چه دیگر آدر و آنان بیانیش
کند هر رور و گر هر ماه آنرور
نکرده باشد از از روی نیشان
نظر گردم نمعنی نیایش
از این کردن دواب و هم موداش
ذواب و هر دین هر د بیایش
چهگویم معنی اینها مطول است
چه در بشت و وندیداد این بیایش
تعیر از این نیایشها یزشن
که هر گوچه رور این ورد دارد
هی آنان نایش وقت شب را

در بایت آنکه کسی را عسل شود بعضی سلطان نارت کند

پرچم رش چه طور کند

که پر پیش باید رود صاری
رخار و خس پیشه پاک ناشد
ناب در باید شست اورا
نگیرد ناج اسندداره پیش
بخواهد پس سراسر بیکش آنرا
نجای عسل رود اورا نشستن
مرا سر تا اشهه خواهد ناوار
نیشکد حوب نانید نوانی
نمسچا کفته وی واج کوشید
داتن گذنی بیاند سرفواری
ر وندیداد معنی نگویم
نزر تست اشوی بیک دیده ار
تعاید بود آنچا گه تن آسان
مان ترتیب نایه داشت دستور
شود خود پاک آش شخص از دل و جان
که افزو دست عم بعد ارر و گنج
دوده خرمه اعشا معدان
نماید رود فربنی پد بهار
ن عمر پاره ده ساله شناسد
کزان چان پدر ناشد توالت
بگوید که ای پدر فرزنه آشم

چه شخصی را که شیطان دارد ناری
که هر جایکه خشک و خاک ناشد
ندهست چه گرفته آن رکورا
پس آنکه بر رمین دستی نه خریش
نود آده آشیانی رند و ستا
باید جامه از تن دور کردن
کده ناج سروش امگاه آغار
نماید جمله تن را پاد باید
پس آنکه عسل کرده جامه پوشید
ناین ترتیب ساره عسل داری
دواب و مسند این را دار چویم
چندین فرمود دادار چهارده از
که شخصی را که ناری داد شیطان
نم پر پیش بکه نالا گشت مذکور
ناین ترتیب و رسم دین یزدان
تعقیلی در رود زیدجای پر رنج
براحت جای باید در گروئمان
ر بعد رصلخیز آن پاک دادار
هر یکبار یک فربند ناشد
تصورت هم بسیروت بیک دادا
بگوید که ای پدر فرزنه آشم

کنه ار دل پر آنکو کامیاب است
بزودی کن میزد و آفریدکان
قوی بست آفرینهای اشوان
نکه نابو دگر هم که خدا را
کدته ار حق قبول آفته هم آرگاه
که مخفیست آفرینهای اشوان
ده اجرا گه جواحت داده را پاید
متقده آن ذوات را عقبی
که ار گیتی بیاشی زان پریشان

سدیگر رور کار ^{نمایه} و ناب است
چه خویشان و چه نزدیکان اشوان
ر جمله مبدوان امشامدهان
نخوانده دعا و هم نهارا
اشوان کافرین بیک و دهرا
بوستا در نهرمود است یزدان
چو رور شان فراموشت نماید
نگیرند آن رواتها دامنت را
د بهر آن دیکن تو دور ایشان

در آست که هر روز سر دار خورشید و مهر نمایش کردن
بیایشها خور و مهر ای پار
نسی تاکید مرmod ار ستایش
دل و جان ناک و مانه خود بیایش
نشادی اار آید خود نمایی
چهارم حوان ^{هی} هر رور سه نار
چو دستوران دین دهر بیایش
که نکه کار دیگر جز بیایش
رود بیرون نمایش گرده ار جای
د آست آنکه عاد نمایش چند نار خواهد و رفیع نشین

نمایش فرض شد درویش و شه را
که داشد بوص نیرو هر و هر رن
گنه ار دن بیود دان تو بره حال
که یزدان میدوان ناشنده خشود
گناهی پل شهودش گفت در دین
که هر ایزد حسادش را نهاده
دو سود است مردمانرا وان نیدون
نمایش از بیایش حاه و تمکن
کسی کوچون بیایش گرده خوشتر
بیابد نار خندان نا قراری
نداشته بیایش و رد خود دار
کده یا گرده ناشد شاد و فیروز
نود هم نهرا ار هر گرفه ادراگ
کده گرگاه دیگر صدا نایش
کده آنجا هم از صد چوب فریاد
ر دل اندوه و عم بیشک زداید
نکار خریش ناشد نا قیز او
که نو گردن دود مانده قرض

یه پنجم ^{هی} سه نار مه را
ششم هر سال کن یشت رفیقان
اگر این شش نکرده شد یکی سال
ارین کرمه نه پیک آمان رود رود
اگر این شش نکرد آن مرد بهدین
نه بل نر رین گمه او نارهاند
بیمه ون در بیایشها نهودن
که سود گیتی و مدد نورهین
که سود گیتی آنست ای درادر
رود از خانه نهر کار و ناری
ندا ان ار دل تو سود میدو ای پار
که آن شخصی که کار کرفه آنرور
قدول آفته همی در حضرت یاک
نمایش چونکه وقتی شد فراموش
چواب وقت رفته نمایش داد
نمایش ویشت اگر ار دل نماید
نه بیش مرد هان ناشد عزیزار
قرای داراب کن تاکیده اهن فرض

نکار ہر دلوون روشن صبوری
ورا پرسم نمیزد آن گهنهایار
که دارم باتو ایدر من یکی رای
رسویت آمدم تو راست فرما
ندوره یک که امین خوشتر آید
که ای مود اشوو پاک نیاد
مودیم ار نرای آحرت کار
نکرفه در نگر در رر تو مذکور
خوشی و راحت عقبی فروشم
ردون بود که خواوه بود اعلی
خشش نشمر که خواهه رفت نایا
چرا ضایع کدم از بیر دنیا
که راصی نیست در دادن زن من
خوش آمد پس نآن نهیدین نی راک
ریهه کرفه نس دلخواه بوده
کسان پاد شر را داد پامخ
نکرفه کوفه احرف چه بینی
که ناید در نصور بچ مقدار
که صد و هم ار حیالش بیمار است
بنده ارم که مارا در گذاری
که شایی حبان چاوید نادت
صبوری کرد و شکر نام نه دید
ارین قصر کند خود را خمود ار
که یاده در دو گیتی حا و مقدار
درین کرفه چه درویش ارچه شاپت
بود و احباب مداد و میمیر در کار
مداد و صیر بیداید و مکنان
کزان چشم نه دیوان بود گه

در بابت دد روز فروردان کان و رورکار مام و ناب

دردون و آفون از روی جان کن
که جمله کارویار خود گذاری
خلاف و کثیری ایدر دل نداه
ردل کن تو درون گرنیک روتی
سرور هم روانان اشوان
و تا خوانده تان تا سال ایشان

که ای شاه جهان آفاق گیری
زن من چمشیک است اندراین کار
شنهش گفت رو پرمیهه نار آی
ریپیش شه ندرون کودم چو خود را
چه گوئی و دولت چه ره نماید
چوانش هم زن او ایدچنین داد
گهنهایار یکه ما ار ریچ دیدار
دست شه عروشم این چه نهتر
برای راحت خویش دیوی هم
هر آن کرفه که شه میدهاده اید ارما
اگر گنجی چهه مارا شهنشاه
خدا گو گنج عقبی داد مارا
نشاهش نرو رودی اناکن
سینهای رن مستوره پاک
کسان پاد شه بمرا دوده
همان نهیدین پاک ار روی فرخ
کم تو شاهپسر روی رمیدی
همیکردی تو خود چههان گههیار
ذواب تو عقبی بیشمار است
ز لطف شه چهان امده واری
ناین نیت خدا مژهی دهادت
چو شاه ار مردمان بیعام نشید
پس آن نهیدین که ناشه دین طلبگار
که یاده دروس گهههار را رود
رداگردن نه ورخ حایگاه است
لیاپه در میزد هر گههیار
که ایدر دیگهای گوشت بخند
باید ریخت سرکه اندکی هم

دو دیگر گرمه فروردکان کن
که این ده روز را فرست شهاری
او سخرا درست و راست خواه
بهاج و هم پهاکی و اشري
که نا اورمیزد هم امضا سخنان
دهما کریتو باشند از دل و چان

بیزد کوفه پیش پاک بیزدان
 نهانده پادشاه از خواب در تاب
 پمه دادا و موده صف بیسمه
 نگفته قصه آن خواب پنهاد
 که آرد رود آنرا نا دل شاد
 که در حکم تو نادا روم قا روس
 که گاهیبار تو از جمله به بود
 قرا ناشه ارین نسیان صوفه
 مثبرا ات کفم از هر زدایی
 که عرص من شوای شاه شاپل
 که من از کردن خود فرغ نردم
 چگویم من جواب فرض آنجا
 نان بهدین پمه یکدل نگفته
 و گردد در عتاب آنی و مذیری
 گرآن کرفه مرا نهی نه لخواه
 رن و فرنده تو شادی نماید
 که ای شاپنجه ایران و هم چین
 نکرده جست و جوی او شناست
 روم اورا پریم گردید آن
 طفیل حکم شاهنشاه پویم
 نشا دی سوی خوان خود دواشند
 که شه از کرمه کرده چون چوارا
 که مایان وقمه شب کرده بیان
 اگر نهی نرا برحای پناهم
 کزان در صور خود پرگز نکایی
 که حکمت پست جاری درخور و ماه
 که چان و دل در پشت پست بکتا
 که کردی وقت شب پسندم خرید از
 ره لخواه پت دم من گنج روش
 بیزدم مسجد و کردم مساجد
 نشا وی درجه روی زمین طاق
 آنجا ریده نش هزد گدالی
 ادا کردم ز بهر راد عقبی
 در پل پر یاوری اردهه من کیست
 جوانم گر دید اورا دم من
 که ناما داده ناید اینچنین سود
 نهانه چشم انگه ناصوابی

اران شد مرزبان یا شاه یکسان
 شده بیدار چون این دید در خواب
 مسخر گه شه نجت در نشتم
 به پیش جملگی دادا و موده
 شهر مردان قاصد فرمان
 چون آمد پیش شه داده رمین دوس
 شه از نرمی و خوشگویی نعمود
 سرا ده از گهیبار تو کرفه
 زرو میمیث دهم چندانکه خواهی
 جوانش داد آن بهدین بهدا
 گهیباریکه از نس ریج کردم
 چو نفوشم نهست تو درینجا
 پمه ارگان دولت جمع گشند
 که حکم شاهرا ارحان بذیری
 دگر داره نعمود ش شهنشاه
 دوم از مسوی من هرچه عوی آید
 دگر داره نموده عرض بهدین
 رن من هم شریک اس ذواست
 رهی جز حکم او هم داد نتوان
 پس آنگه من جواب شاه گویم
 چندین گفت و روپیش شه روان شد
 رن خود را بگفت آن ماجرا را
 ریهه کرفه و هزد گهیبار
 دهن شه گفت من پیش تو خواه هم
 دهم من گنج وزرچندانکه خواهی
 نمودم عرص نا او کای شهنشاه
 ارین که قرچه میخواهی نعمدا
 شهنشاه گفت آن هزد گهیبار
 دهن ده در عوص رر گیر ارمن
 چو نشیدم رشنهش کلا مش
 بگفتم نار من کای شاه آفاق
 که من ننده عربی و بیدرانی
 که من ارجمله سخنی فرغ خود را
 دهم من گرتوپس فکرمن چیست
 تعقیل گو کهی نهر عم من
 چو دیگر داره ناید فرمود
 زشوم شه نه پدم نس جوانش

مرا ساری (سرا فوار د و گیتی
که نقا نیم رنگ راه چندین
سچای خویستان آورده و نگاشت
که تا ار روی دین د بیزه نیز
دل پاک و نجات دینه مر، و نی باک
اران کفره نشادی کام نردند
سچای او سپردش ناز نا چوش
نورد ار دل میزه و آفرینگان
که کشته های پرور بست در آب
بهم کشی متروع ده ار در
تموده تندگ و کشته جمله پونار
دران کشته فراوان بود بیم
ازان کشته فرمومی آورده مال
که ایوان ده درو نایک آینه
که دالایش ندان پریزه بم ماع
دل شه شد اران دسیار خیران
نایدیم نلگه ارکس کم شنیدم
کوا نخشی بهین نعمت تو بیرون
که این نعمت رهی کیست فرمای
که این گنج دواب و کفره و مود
عربیب و بیدوا دبدار نا کام
پیاکی و اشوی نیز نامست
نواب او شده جمع ار بیکوئی
اران اوست ای مرد پرور
که پستی تو نخوش روئی خره نای
تصرف کرد بروی رز و دیدار
که وزن کفره و مژده نیام
که برقه گوییم از دل نکن یاد
نواب هر دوا شد ورن یکجا
دگاهدار شه شه خروج بسیار
بمیدارد دلم ار گفته اه شک
نگویم من نوا خود ناخوش آوای
ورا نایه نقدر خود نسر کره
نقدر خوش نایه کرد آن را
هم ار شاه و گه کفره برابر
نشه گنج و نه رویش یکه رم بس

اگر آنی سچای من رسیدی
ورا موبید نیفت ای مرد نهدین
پس آن نهدین ورا نرد و شی برد اشت
نه یدشش در نهاده جملکی چیز
نه یشته جملکی آن موبید پاک
چویشته شد نوشیده نه و خورد نه
مران نهدین ورا نرد اشت نرد و شی
ما پن نصدیع آن نهدین نهدان
که نوشیدران یکی شپ دید در خواب
بهم دریا ار آن کشته شده برو
بهم دریا اران کشته نهیا و
چه از نعمت چه ار مبلغ چه ار رز
که مود مهای خوب و بک احوال
دران اطراف داعی دید رنگین
همی مارید جمع آنمال در ماع
ز چندین مال و چندین ناع و ایوان
که چندین رز هر خود ندیدم
خداوند ار نه کیست این گنج
بپرسیدم یک شخصی هما نجا
بخویش روی همی آن شخص فرمود
یکی نهدین پاک و مردان نام
فلان شهرش وطنگاه و معامست
نورد او خود گهندار ار اشوی
که چندین ناع و این ایوان و این رز
شیش پرسیده کای مرد اشو پاک
گهندار یکه دوشیدران دیدار
چه مقهارش بود فرمای جوانم
چوا بش نار داد آن پاک نیداد
که گاهنبار شاه و مردان را
بپرسیده شنهایش دیگر نار
چوا شد کرفه شاه و گهایک
چوا بش داد آن مرد نیکورای
که شه در خرج کرفه گنج زر کرد
غريب و بینوارا فرض خود را
چه هنوز کرفه را در پیش داور
پیکنی کار کرفه گر کده کس

خوراک و خرچی خلفان به راه
چنان گارندوه راه از دل رداید
بره رفتن مثال شیر گرد
تمهر خویشتن فرمان فرموداد
بود اورا فرسنده ش دل صاف
د چندش جمام از سرکار چر چاه
تمامی گرد آنده بود ناچار
خلایق جمله اند راه گشته
به خرچی رگنج شه بود اد
کسی کو داشت از رزنشیان نهر
شنهش داشت شاپرا چچو مهمن
اوشپروان عادل داد گستره
که خوش ناشد خورش در باغ بورده
میزد و آوریدگان را بودند
چنان در خوره شاهانه مزد چیز
بیچش اند رحابی کرد آرام
نفرتیم و داعش ساخته کار
نهمن داد حملهای بیکو
مراد شانوا نجای خود رساندند
دان آین نکرده نه گهندار
عریب و بیدوا و بود ناکام
به ایام خود در سور بردی
تبودش عیبر میخت کار و کرد از
به فورنه ورن از قاچه بپرده
رنداری بخانم ماند ناچار
که باد آمد وقت شب بماند
نکردم من فراموش گشتم از کار
کجا بیوم چه آرم از فراپیش
کزان یادم بیدو چاه و بیکن
ندگان یکی سوداگری بود
نقدر خویشتن رسم درون بود
که مهاره راه ورسم دین رزنش
بیشش شاه شادی مینمودند
ولیگن بچیگن نایادت در کار
ر بیپا نبی کجا ره بیکوان راند
دان بهدین ره برش کرد آگاه
که حالا میرود وقت گهندار

که هرگز را ر مرگار شهنشاه
شراپ و نان و دیگر چه ناید
د چندش رود نا او سیور گرد
نهر شهری و خوراک و خرچی راه
نمایه دی بود چشم گهندار
ز حکم شاه چون آگاه گشته
کسان عالمان همراه بودند
چین نا جمله دهندگان هر شهر
به گرد آمدند و شاد خدابان
پس آنگه پادشاه پهت کشور
رسوم چشم را در باغ کرده
به دستور و مورد ناج پشته
ر میدهه و رشواب و از خورش بین
رزور هر نا نهرام خوششان
که چون فارغ شد از حسنه گهندار
نهدر هریک و ادباره او
سواری چمه از سرکار دادند
کس ار پیشیدگان شاهان دیندار
مگریک بیک بهدین مردان نام
نهزد وری و صفت رور بردی
رن و فرزنه بود و خرج سیدار
هران روری که مزد وری نکردی
که آن بهدین برقمه در گهندار
چون آخر رور گهندار پنجم
میزد و آفریدگان گهندار
بیشه ار بیما یگی خیران و دل ریش
که فرض خود گذ ارم در ره دین
ز خان خود بیکی در راه مر آورد
گرو داده از آنجا ره بیداره
درای آفریدگان موندی چست
به دستور و مودهها که بودند
ر نهر پیروه گردید سیدار
یکی بپرده بپای لنگ میماد
نر قمه بود در چشم شنیشه
در پیش رنمه راری گرد سیدار

عم ار بهر را ان خود نبرد
چرا عخوار ناشد بهر ایشان
در انجا گه بود بی ساز و بی بروگ
نکن تو شرحتای فرغ هرسال

نه سوت خود کس ار کرمه نکرد
ریعد وی همی فورده و خویشان
کند یانی چو فورده ان پس ار مرگ
ذوای داراب پالن رود وی احوال

در را بست آنکه فرض گهشمار کردن بر همسر گسان واجب است

چه برمود و چه رن هر حال ناید
که نا یانه ڈواب و مزد بھر
بچندو پل روایش نار ماند
که یعنی رین گند بر پل رخا ماده
هر اچه گوییست ار دل پدیرش
ارین کومه گرو نهادت شود جای
نهادن دل نبودن بیکش آید
چه بست و راهیداد و نزونش
هر آچه دستورس ناشد کند کار
ارین کرمه بیاشد پیچ بھر
که خود کردی و فرمودی نهاده
کم گهبار جشن جشن هر فرشتست
اما امسا سعده ان پیچ روری
کم تا در دین به کردنه فایق
که نا دایش ناشد اول کار
نهی تفصیر فرمودست را بپر
کند درویش راهم مرد شاپان
که هم کرمه کند با صاحب مال
که نامش هر زان و نیک کردار
که ار خواش خلائق شد پر امید
طهیل هر زان و شاه پویم
ارین وصه شود دین را خریدار

که این شف کرمه در هرسال ناید
نباشد پیچ نه رین کرمه دیگر
نکرد این کرمه گرد در دل نداد
گناهی پل شسودش در قام راده
مر این شف چیز گویم یاد گهیش
رسقین دان گهیبار ای نکورای
که هر ساله گهیبار شش آید
میرد و آفریدگان و درویش
نمقدار توان کردن گهیبار
نواش ار به کرمه فزویلر
شد ار چمشید این رسم گهیبار
که دیگر چش چش هر فرشتست
که هر یک چیز کرده یک میردی
نهود و فرص کرده در خلاین
درون و هم میردی هم گهیبار
نشاید خورد چیزی همچ دیگر
که دادار جهان ار روی احسان
گهیبار یکی درویش بی حال
چنانچهون کرمه نهادین دیده ار
فزویلر شد رگهیبار چمشید
که این قصه هراسور می نگویم
هوان بهدین که ناشد بیک دیده ار

شاد و بهدین نمرزبان

قصه گهشمار بوسروان
مگویم من حنایت ار گهیبار
که سیم و رز نرو مهرو ف کرده
چنان چشی که ار شاپان پیشیدن
مترتب ساخت گهیبار دیماه
رنخت خویشتن تا راه شش ماه
که هر حاکم بهدین نام باشد
لواز آیند در جشن شهنشاه

که چون ماریه دوشیروان دیده ار
گهیبار بسی معروف گرده
نکرده ناشد ار داد و هم از دین
که نا خلاغان شوید رین فرغ آکاوا
خلائق رانمود ار حشن آگاه
که و میم هر که خاص و عام باشد
بهر موزل دکابی کرد در راه

چه در بیزدان بود چشم ر نمیان
دوانش حاصل آید بیز چندان
که پست او پاک و راد و هم تعالی
کزان قایم بود دنیا و دین بیز
که داشه او نگهبان در یکی چیز
همی داشد ر طفلی تا شود پیر
که بزد سی و سه حوانه نهودم
میزد و ناج او ار یکدیگر خوان
نگهداش سوی عروس شفاه
که ناج و آفریدگان بیز شاید
میزد و آفریدگان بیز شاید
شوی شادان و دلخوش روی ریدا
رسد ار و بیزش و کار و باره
فرشت پاهاش او رنایه
کند حاحت روا چون حوش بخواهی
گزارش گناه و کرمه افزایی
گناه و کرمه ستد رش ایزد
که روی آن اشوان مراخگون شد
نو آید تا درستاخیز کامش
نه ورخ در همیشه حای داده
کند دریاد و راری ارسی چور
دش و جانرا سوی کرفه تارید
همستکاش دهد جاگه صرامش
نهاشد بید درخ ای دکه رایی
ارو پرپیز سارد تا قوانه
که تایانی گرو نهان جای دلخوش
شهارش میکند آن پاک یگنا
نجدت مید پدهش میدنوانان
نه ورخ میرصاده ار حما بش
بلده و روشن و نالاش هم بزر
نهاده برسر دیوانه را
که مردم واکنه ار هه فریوان
ر دلخوش نا تغییر نار نشینند
کندیه گر کرفه اه ار نهار ایشان
رسه یک پایه افرون خاع ماواش
کند کهتر عذاش در جهتم
نمیدن ران د و چددان حاصله حورد

هران نقصیر در نهشاده ان
شود جمله معاف از روی احسان
که دادار جهان ریر و دالا
نهخلوقات داده حملگی چیز
سپرده بک فرشته بر یکی چیز
که مردم هم نهاده بک چیز نقصیر
ر نه آن بود و احباب نهدم
بیزش و ندیداد و آفریدگان
اگر حود وندیدادش یشتم داشد
بیزامه هم بیزش سی و هم را
هر آدجا یشت و ندیداد آید
نم آید تا مراد تو نه دنیا
نمیدن ران نواب دیشمارت
اگر نقصیر هر چیزی بر آید
که معلیه بیزش این نهادی
که معنی وندیداد این دان نکرای
نچلود پل نم بیش هر ایزد
نورون بک هرمه کرم میرون قد
د هد روش نهشت اورا عدا مش
گناه بک هرمه گر شد ریاده
که هاند تا قیامت رار و ریبور
نهان تا ار گنه پرند سار بد
گناه و کرفه شد ورن نرادر
نباشد راهت جدت دران حای
پس ارچه کان کناه حور داده
بسوی کرفه و ندیکی همیکوش
گناه و کرفه مردم نهادی
که هرچهدا نکه کرفه جایش چندان
بود ورن گنه اورا عذاش
که هم ایزد نمیدارد یکی گرد
دوستا ورر میگویند آنرا
که در درخ بھی خواهد دیوان
ولی چون ورر روش را نم نیدند
درین گیتی چون فریوان و حریشان
بشقی گر بود افزون ده چاش
اگر درونه ناشد کس پراز عم
هر آنکه کرم را در زندگی گرد

بیاشد اندران گینی پشیدمان
روانش را بعقول میرسد سور
گناهی کاچه اردن بیشده بود
که این توجش را روی دین بیشده ان
بیشتر سی و سه و بیهی بیزدان
روان او اردن پرتور گرد د
سروری است در هجه دوازه
اران کمتر ممکن ای یار نیکو
که ذا ناشی نرا بیزدان بیاید

شود پاک ار پلیه یهای دشنان
نهان کان چرمش ارین پیشود دور
زی کو دواردها ماصت فرمود
شود پاک ار چه تقصیر دشنان
نچایی بهر توجشهای دشنان
گزان تقصیر دشنان دور گرد د
اگر خود سی و سه کرد ن بقایه
اگر هجه دنده پس ده و دو
ایا داراب پالی کهی تو تاکید

در آنکه دروح سمش چند نسمه چست

نچندین گواه بیاشد ادان تو این ریو
کنزان بدنر بیاشد پیچ دیگر
که اشتگوار جان گس ریایه
بیاشد عمل بروی واجب ای یار
دان مرده آن خود را بیتفید
که ذا ناشی روانش ناک و مقصوم
چه الهر وقت رادن هست یکسان
تن و جامه همه بیرون صوانش
و یا در خواب ناریتش نهایه
که هر ده را همی در خواب بردن
رواح و پادن ار دن دشوبید
سحرگه چون رجای خواب تاره
دشید شک بیاره بیچ سو را
ز یکدیگر همی کمتر نهایه
پلیده و ریم و مردم فریب است
بیک ساعت کده ریم بحلقان
وقت صبح آب رر پیش آب
نمایی ارسن دان کان شنیدی

هدان کین ربمنی این سمش دیو
نهست آن ریمی سیار بدنر
بود کان وقت جان کندن در آید
نه پیوی و نسگدیده ار کند کار
که هر شخصی که بی پیوی و مسگدیده
کند ران چامه چاک و تن برشدوم
همی کمتر اردن در وقت دشنان
بیاید ششدن ار بیرگ و آش
بهر مردم که در دل شک بیاید
صر این را ارسنی داید شمردن
بود خود چامه پاک و تن بشوید
دیگر و قیکه هر دم حراب ساره
نایاب رر ناش دست و رو را
تمام این ارسنی دشمن شمرده داید
که این دیوار تمامی برة دیواست
بیک لحظه نگردد حمله گیهان
تسا دشنان و ناری آنکه در خواب
بیدبی ریمنی و هم پلیدی

در نامت آنکه ابرش و وندیداد و ناح و آفرینگان سی و سه
امشا سعدان ایراد

ر حمله عرصهای بیش و کم شاد
نهین ماردیهان یاور و پشت
که ازه ر گرفه نایه بود راغب
که پا به ران بمیدو هم بسی مژده

نوای داراب دن پالی نکن یاد
هران نهین که دارد دین رنگشت
که بی هر مردم و بی دن پشت واجب
بیزد خود و بندیداد سی و سه بیزد

در پامت آنکه رنارا شک دشتن آید پژوش چه طور باید کرد

قصه‌های من چون چنان شنید
ز نوش سوی رضم آورده ام من
نهیدم معدیش ار چون و ار چه
ر لطف او نظم آوردم از خود
نه اراب آفرین ار حان رساند
گویم بیش دانایان دیده ار
لخستین چاهه ار تن دور باید
که ار مود اشو هم پادشاه
ار کوه و انجم و هم اروران نم
شیده در مر وی جرم نشده
که شاید یک رکور دست کردن
ندوش هم نه که اباب آنی
تذاره ار گناه و هم عذای
ر بعد ش چونه خود را پاک دانه
که تا بود و راسخنی و تعجب
کزان نا پاکی و دشتن ردیده
روانش راعذاب نشده افزود
نهاده تا قیامت خود گرفتار
پت را کرده پریزش شداسه
که توجهشای دشنان چیست دادار
که گویم توجهش حرم دشتن
که اوراد وارده باعماقت در خوان
که صارم عفو چرمی را رسیدان
که تا گردد روانش صاف و پرور
که چهله سک در آتش فکده
په ایوانیاترا کرد بیراهه
نجای دارده پامامت نامی
که ین یشت است توحشای دشتن
که نشده نزد بهین گرامی
کزان پا به مراد دین و دنیا
معاپت شود هم رین بیزش گرد
ر بعد یکه گرش اورا همچو اون
چو اسدیده ام دیگر همی داد
که ناشد گرفم نیشد وی مر
بیزانه تا شود نه عینوان یار
بیزانه تا شود پاکی صرشم

و آن نهین که او دینهار ناشد
چه هر راری که اردین گفته ام عن
چه امیر پهلوی و رید و پاره
دل را باک و روش گرد ایزد
هر آن بیهی که شدود یا نخواهد
رنارا فرص دشتن است دیدار
که هرزن را کم دشنان شک آید
بیک گوشه که دور از آب و آتش
ر ماه و آفتاب و آسمان قیز
که نو چیز او چشم افگنه خود
خورد نا چمچه ان ار اهداطی
گر آفتد نه تنفس یکقطره آدی
که از هم رور تا نه رور هاده
نشوی خویش را از روی ترتیب
نم بیرنگ و به آتش عسل داید
اگر ار روی دین پریزش نمود
نه وزخ او نود در چاگهی تار
گذاهی کان ر نادانسته ناشد
نپرسیده پدمبر نا چهاده ار
جو ادش داد آن دادار از دان
که هن یک نسک دادم نامش این دان
بیزد ار هر توجهشای دشتن
بیزد یا خود نهار ماید ندستور
مکدر چون نایران شاه برده
که روش شد چون نسکی نه هرآ
که دستوران شده جمع ار تماهی
د دو گرد یشت پاک ایزدان
بگویم شرح و تفصیلی تماهی
تخصیقین کن یزشن ناگ یکتا
گذاهی کان نجسته در اشو مرد
دو دیگر نیرو پس گورشید و هم دان
چو آنان آدر و هرداد و مرداد
صروش و آخرش ارد افروز
ده و هو این یزشن دوازده بار
ده و دو و نه بهاد این فرشتم

روان رنده گندیده ار نهر عقبی
 چو ناج و آفرینگان همراه او
 چو پیمان سیوم شب اندر آید
 کزانست ابریهون را درد ناکی
 اخستیدن رام و دیگر رشن آستاد
 فروه و اشوان آن بیک پادا
 بهد یکده سه جامه پاک در وی
 صدید و پدرگین و بیک اعلی
 بهم پیش روانان فروهر
 بود افزوون شکوه و قدر نمیدو
 که ناید ندش مردم بخ صریعه
 سر خود را فرو افکاده ناشد
 چه ار دیگر روان کمتر نشید
 نه پیش عاول و دانان عیاد است
 نموده پا نه ستور یکه شاید
 که پدریه را ده خود جامه و رز
 گند دستور ناج و یشت هرگاه
 چوناشه دمقرس یا تک احوال
 نه ستور و نموده می دهدش
 نسیرو ره ناید یشت هرگاه
 نه مرآه درون یشتن نهر حال
 همه مقدار حال هود به چیز
 روان او ار ان خوشحال ناشه
 دویساده تناول پفت نیور
 چه سرمهرد و چه رن فر صست این حد
 ز دلیا کار دین را به شمردن
 ر آفت گر نشده ذوب و سروشش
 نکار آید هر اورا آبزمان بیش
 چدانچون کوبود خخوار و خریش
 نهاید پیجی و ده در پیش داور
 سروش ایزد رباشد انزمان یار
 دعصرت در نهاله ار هم فرد
 که ار رنده روان ناشه خدوده ار
 روان خویش را رنده نماید
 نمیدو هنوز او یکسان تو نشمر
 نتازیده و نهین ناشه پشیار
 که تا یانی دوچدهان گرفه زینکار

گند رنده روان نهر روانرا
 بیزد یشت سروش آن پاک میدو
 که تا سه رور پدوسن لماید
 شرد گاه او شهن آنوفت پاکی
 چو ناج چار باید یشت ارداد
 سیوم ناج سروش و چارم اردا
 چو نور ناج چهارم صدیه و می
 که آن جامه بود ناریک و ریبا
 نمیدو ران بود سی شوکت و مر
 اران جامه بود دالا شدین او
 بود گر جامه ناریبا و ناحوب
 نمیلس در نسی شر صدده ناشد
 که هود را ار به کهتر نه بیده
 مثناه الدهان در آر-هاست
 که آن جامه اشودادی نماید
 بود رنده روان آدرقت دهتر
 چهارم هم دسته جامه تا سال هر ماه
 گند سه دسته جامه تا سر سال
 پکی وقت شب چهارم گندش
 د و دیگر آنکه چون ناشه سرمه
 سه دیگر آنکه ناشه چون سرمه
 میزد و آفرینگان و درون دیز
 دو چندان گرفه اش هر سال ناشه
 که هر ساله نوارش نهر داور
 چه درنهین چه نرد سقویر و موده
 نهاید تمام اینکار کردن
 رود از در سه رار تن چو چوش
 اگر رنده روان کرده بود پیش
 سروش ایزد رست آید نه پیش
 همان جامه بچهود پل حاضر
 نکیتی گرنه کرده ناشه این کار
 بچهود پل دماد نا عم و درد
 نه رویشان فریضه رست یکهار
 قوانگر را بهمی هر سال ناید
 چه رنده روان در رویش و توانگر
 ر نهر آن هم نهین درینکار
 بشود داراب نا رنده روان یار

که هر روزی فزایش دار را پست
نمایی هال خود انتقامی دگذاشت
دعوهایی هرگز خود را شناخت
قر و هر هم روانان اشوان
روانها جمله دل خوشحال آید
اشوان حمله پیش وی گرآید
گروzman جدت روشن پذیرد
که دا نهن بجیت در نتاره
بحور کین شاد ناشی تا صراجم
دگویم پیش نو ران افع و مقدار
رواشه پاد در حلت رصیده
ر گیتی فکر و عم نایاد ناشد
نکرده داشد آن زادان ناگس
هر آنکس بیده او را رو بقاده
دیانه حایله این رامست پندار
لجز بورود و گیتی خرید یک مردو
نه نایه رود داشد پشیدان
که گیتی خرید فرماید نهر حال
بجیت در مراقبه بیفزود
مراتب بیش دارد نه صرفه
دگویم پیش نو همی ناشی راعب
نهی جرمی ر زادنسته ناشد
نایاند میدوان نهر حرامت
ده هاگه و را امشابههان
گسی کو عاداست این هنر داده
روان خویش دا او پار دیکن
مهل ار یاد و هم پیدار برحال
رن و پرده را غمخوار شهر
شوند ار نهر خود کس رانهار
نخاره خوش جز ار اگشت خویشت
نهر سالم دوچددان کرفه پرداخت
هر آنچه کرد همچهان شناخت
کزین کرفه گروئماست شود جای

در نایت رید روان کردن
کدم من پیش تو ای نامبره ار
کند دل صاف همچون مغزا از پوست

سماونه درخت ایثار زا پست
روانش چون رگینی رخت نود اشت
چون کردار نیکری کرده ناشد
که جمله میتوان امشابههان
نچدوه پل ناصقههان آیده
و هم حوران نثارش را نماید
نیاید نهن و دسته نگیرد
روان را عزتی نه زین چه ناشد
دپد نهن ورا میدیور رم جام
ارین رون چه نفعی بست ای پار
که در گیتی عم و ریجی که دیده
همی تا رستمیز آن شاد ناشد
اگر بوزود و گیتی خرید را کس
ردا ن گیتی روانش چا بداده
مگردد تا قیامت مبتلا وار
اگرچه کرفه دیگر نسی کرد
بیاده حای خود ادرا گروzman
توانگر را فریضه پست هر صال
که هر کوپیش گیتی خرید درمود
که این گیتی خرید ار جمله کرفه
ر جمله مرتبره پا یک مرائب
کس ار تفصیل بیجده کرده داشد
بچندو بیل روانش را صیامست
پس آنگه در نهشت و یا گروzman
ولی اورا ر دروح و ریاده
ولی در راهگی این کار میکن
که هم چندانش کرفه پست هر صال
روان خویش را هم خویش عم خور
وی از نهر روان خویش عم خوار
اگر خارش نود نرپشت خویشت
هر آن کرفه که حود در زندگی صاخت
که بعد همی افزایی نهاده
توای دارا چهدی کن درین رای

در نایت رید روان کردن
دگر تاکید ار هر کرفه بسیار
فریضه پست نرمرد وزن ای دوست

در بامت ثواب ورن یزشن و وسپرد و وندیداد که چند تواب باشد

دیگر کس کدد ار وی خپردار
ر کرفه شد روانش پرورش
که حمله و دمو پیشش شمار است
کزان شیطان و اهربین شود دور
رسد بیور هزار آنرا تنافور
رسد کرمه ورا یک اک تنافور
نه یک یک تنافورش هیدان

کم تا بهین ندین ناشد پشیار
لههاید کسی گر یک یزشن
تواب وی تنافور هزار است
نود ده پنج سیرش یک تنافور
کسی یک وسپرد فرماید ارزور
پیزد گروندیداد از روی پیزور
دیزد یک داج و هر یک آفریدگان

در نایت برشوم گرفتن و دنگ کمانزا دادن

دیه در راه دین چان و تن خویش
که تا دود روان خویش در کل
ناشد اندران گیتی پشیدان
ر دیوان و درج بفریقت ناشد
روان وی بگدد هچچو مردار
دانند آهان ران دوی ندسان
دھنست در نماده ار به چیز
سا حسرت خورد مهور ماند
رروی درد و بیماری و داریش
که تا گردد روانش پاک و پراور
نداش گیتی نفت شد ناشتم

دود یگر آنکه چهی آورد پیش
دگیرد خود برشوم ار سر دل
شود پاک ار پایدهای دشنان
برشوم او اگر نگرفته ناشد
ازین گیتی رود چون رشت کردار
اشوان فروبر امشاصه دان
حساب وهم شارش نا کده بیز
روانی از گروذمان دور مانه
گرفتن گر نناند ار تن خویش
نفرماید نمولد پا نه دستور
چان باشد نهست خود گرفته

در نایت بورود کردن بعی کسی را چند کرد و گفتی خردشتن

بم نهادین کند خود اندرین کار
که افزایید سر او را قدر و تمکین
حز ار بورود دیگر کرده ناشد
باشد هر اورا چاگه گروذمان
که دوزودی نماید ای نکورا
ذواب هر دو را یکسان شمردن
نشادی و خوشی پوش روانان
دیا کرفه ر گیتی خرید نرده
سی کرفه رو لش نرده ناشد
نرده ار راه پل اورا خراشان
نه ایدش هم امشاصه دان
نشادی پیدوان نا دار و داگشی

چود یگر آنکه کوششای رسیدار
شود بورود ادر راه نهادین
هزاران کرفه گر نشمرده ناشد
چون نورودی نکرد ار روی رسیدان
اگر چندانش هایه رسید اورا
نود ناچار گیتی خرید یشتن
بیاده چای خود اندر گروذمان
اگر در ریدگی نورود کرده
نهرصالش دو چددان کرده ناشد
روانش را هم ناره در گروذمان
نمایمی چای او اندر گروذمان
دیگتی ناز آریدش رسی خوشی

نخواه پس یکی از دور تماهی
در اینم گر اشم و هوی نخواه
لخسپد بعد ار ان نادیت بیدار
چو از پهلوه پهلوی نخسپد
نهدم کان نرآید از تن او
دروم سلک سه کرفه دان تو بیکو

فرص گاه جوشیم

ر جای خواب کستی نو نهود ن
نخواند چونکه فرمود ام است رفشت
کده داج سروش آغار بی ناک
پسی ازد پیشت و هم سروشت
نخواهی تا شوی ران بیکی اعزا
ذوارش پیشتر ای مرد روش
که ناید گرد این رور و سب و ماه
که ناید گرد رود ای بیکی اندوار
نکن جهدي و هم یه باش بشیار

دود گاه اوشیم این کار گردن
ریگرد آب رر پس واج لسرشت
کده خود پادیاب از روی خوشداک
و خواله بیک کان وزن زد پیشت است
همان گاه اشیم و پس دعا را
هران و سفا که خواند گاه اوشیم
بلکه چملگی تفصیل ہر گاه
نهان تو اینچه دین فرص شب و رور
تو ای داراب پالی اند رینکار

در نادیت آنکه رنائز چم غرض ام است نهابس و بیشت چست یا در

نفرمود است بزدان نا ستایش
کم داره عزت شوهر نایدین
نائین ادب چو ناکه مشاید
رراه صدی و هم ناروی دلخوش
که نر فریان تو جان میدم من
دجان و دل بجا آرد نهر دار

رنادرا فرغن یشت و هم دیاش
هیلین فرود فرض الدر را دی
سه نار پیش شوی خویش آید
نایسته پیش شوهر دست در کش
نگویه هرچه ورماهی کدم من
هر ایچه شویش فرمایه آنکار

فرص ایرش و وندیداد سروش

بگویم هر ترا میگزار از یاد
چم در مرد و چه رن غرض است یکسان
که یشت و وندیدادش کن چو برشت
لحسین گرده ناید ار راه داد
روا بیور دگر کار و کدش
لجز یشت سروش ای پاکدین سرده
در لس گیتی نود ران گرمه نی نهر
لحسین گرده شد ار روی دادش
تعمر حرد ہمی نشمرده داشه
اویسا اه نم پیش مهر داور
تو ورن کرفه را برگزی از نم

دیگر فرض یوشن و هم وندیداد
کسی کو چارده صالح شد مت آن
لحسین درن کان یشت سروشست
سروش پاکدا نشت و وندیداد
که عیرار وله بیداد و هم یوشن
گیتی گرمه دیگر نسی گرد
واش را اران نرسد ہمی نهر
گر یشت سروش و وندیدادش
نه بعد ار وی نوای کرده ناشد
بروش پاک آن گرفه ند فقر
و ای داراب نن دستور پالان

که یاره در دو گیتی رآن سی مژد
خواهند ہر سه ہر کو پاک ہوش است
درین خواهند نسارد ہیچ سقی
تن و چان پاک دارد در سایش
که نهایه ہمی پکدم فراموش
روه در کار و نار خویش ایدون
قبول اند سکه ہایش بدر نار

پس آنگ خواهند ناید یشت ہر مژد
پسش ارد پیشست و ہم سروشست
خواهند گاہ ہاون نا درستی
نایضد یک طرف ہم نایاش
یکی خورشید و دگر ہم نایوش
سحر گه چون نایاش کردا نیرون
بجانه نار آید کردا آن کار

در باره فرعون گاہ رفیع چه ناید خواهند

چو وا جب آنکه فرموده نیزگان
نشویه دمت و روى خود دگر نار
که تا گردد ر دیو و دروج لی ناک
ر بعد وی ریان نر یشت را داد
کزان خواهند شود کار تو بھر

بود فرعون آنکه فرموده مت بیزان
شود گاہ رفیق چون بھید ار
نایاش را خواهند نا دل پاک
پسش گاہ رفیق را خواهند
یکی ہر مژد یشت پاک و نور

فرعون گاہ اریون

بود ہو پیچ گه ای هر د رپور
یکی خورشید و یکی ہم از سایش
خواهند نعد یکدیگر ھو ہوشست

نشویه دمت و روچون گاہ دیگر
کمہ گاہ اریون ہم نایاش
اریون گاہ و پس یشت سروشست

فرعون گاہ اویسروبرم

بود گاہ اویسرو تہرم ہویدا
کمہ کسی ر بعدش نا صوابی
نجان و دل سری کرمه گراید
که همارا در دو گیتی اوصت خاور
خواهند هر کم او یکی سروشست است
که ناماء در جام فرعون پر خت
که دین را دشک و نی شم داده
کم نکند خود پتفتی را فراموش
گناہی کان ر نادائسته داده
نهاید پیش دورح مذل دیوار
نهرما یه نموده پرورد ہم
گد ار بن برد تحقیق داش
بپاید این سخن خواهند شد بس
و یا گفتم و یا کرد نیست
بگویه این سخن گر اندر ایدم

چو وقت شام شد استاره پدیدا
نایا یه کرد رو دی پاد یا می
سروش یشت اول خواهند ناید
پسش ہر مژد یشت پاکه اور
د گر یشتنی که آن ارد پیشست است
خواهند پس سروشی یشت پا دخت
پسش گاہ اویسرو تہرم خواهند
برقت خواب ناید بود دا ہوش
نہر شب گر پتفتی را خوارند
کم جمله معای آن پاک داد ار
پیش را گر بھاده کرد ہر دم
که تا خوارند پتت نہر روانش
پتفتی گر خوارند نا شد آن کس
که من ار ہر گمہ در دل میدیدم
او خش من پشمان و پتفتیم

در باست فرض هر رور و پادیاد ساختن نیایش و یشت خواندن

نفرمود است دستوران نا ویر
نژودی گرده ناید کابن چو قرضست
که واجب است نهادین را سنا یش
شود فی الحال گردد نا اشم یار
نمودار اشم و هر صد دود هم
کده کستی چنانجا خوش نارام
نماید دست و روی و پای را بهم
نهان رسی که فرمودست رترشت
نگویم چملگی ترتیب او را
دیان نو هم بهادن بیو شاید
نخستین پنجه را سه نار شوید
در مقدار موی سر نشوید
نشوید چملگی سه نار ناوش
نشوید چملگی سه نار بیوچ
نشوید تا پاکی میشود پار
که تا پاده ڈوای ار چدین حال
سراسر چملگی هم تا رسچا
کن آن پاده در آن گیتی نوای
کلام پاک دارد پاور و پشت
نگویم چمله شرحت ای دیگر کار
که کستی مذل آپ و دین بود کشت
ندل داسن آن را بیک خوابی
ندل در این سخن را یاد آری
رهاچ بست در نالا و پستی
نیدنیان راصارش خیر بست
گواه این ندل آری تو نرجا
که حق دینست و دروی شبکی ایست
که پیدهبر زراشت نکو کار
که خلقا ترا نه او رهبر هرچا
پذیری این سخن داری یقین را
نوم دور از ندی تا درتن رواست
پیاری ناد در دل پیچ مسقی
دل دیوان ار آن خواهدن ملواست
نکستی نرها د آن پاک دادا
پیش دان کو نکرده داشد و نس
که تا گردد سروشی ایزد و را پشت

ز بهر آن بسی تاکید ته بیو
نیایش یشت هر رور یکه فرست
کنم نفاصیل یشت و هم نیایش
هر آن نهادین که وقت فیض بیدار
اشم و هر گر بخواهد اندر ادم
ر جای خواب چون برداشت کام
مکیرد آپ زر دا اندر ادم
بخواهد پس هماقمه واج نسرشت
نشوید بعد ازان نا آپ رو را
نخستین یک اشم را گفت ناید
زیهر روی دادا این نگوید
بیهود تازنخ هم از ندا گوش
که مساعد را ر پیچم تا نارنج
وزادپس پای را تا ماق سر نار
نخشکد روی و دست خود درومال
بخواهد بعد ازان کیدماء و میتا
داین ترتیب مازد پادیانی
کده کستی بخواهد واج نسرشت
نکستی خود هم نهادهست و گرمه چار
سه ندش دان همت نا چو خست و پورشت
تو صدی گرمه چار این ندا ری
گرمه چون او لبین در پیش داری
که هست او یک خدا چمله پستی
که پاکست و مثال او دیگر نیست
گرمه دیگر ری چون پیش خود را
ند دین مارد سنا نرا شکی بیدست
میم را این گواهی ده تو ای پار
بود پیغمبر پیزدان یکنما
گرمه چارم رفی چو آخرین را
کنم دیگری که تاجان را توانست
نا این ترتیب گرمه ای تو کستی
هر آن وستا که میخواهی قبول است
تمامی پایانه دین نهی را
نم بی قریب گر کستی کند س
بخواهد نار دیگر ناچ نسرشت

ندل در خوی ^ل بیماید اورا
 دران جاگاه دیوان دخل گزید
 شود در طغل این را راست پددار
 ر آنهای دیوان گشت رسته
 ر مادر گر پسر ناشه اید
 دهد مادر هر اورا شیر هرگاه
 بیاموزند نام یک خداوند
 که مارا اوست در دارین رهبر
 نسی چور و چهایش نرده ناید
 کند اورا بیک مود حواله
 فرصیات تمام و خوب آگین
 دهانگوونه که فرمود است روتشت
 از اول سهره و کستی نه سقین
 که ندود بیوغا پرمهکر و پرفن
 نده سالم نماید فامزد پیش
 دهندش رود هم در مقد شاهی
 نکار مرع خود پوید درالحال
 نمش نو شعل دنیاوی فرودن
 کزان داره نمددو چای ایکو
 سروش ناک را نایشته ناشه
 نهاره هر داور هر حماش
 که درماید مروش آنکس نخستین
 سپرده نر مروش آن پاک یکتا
 که ناشه در ره دین پاک از ده
 که نا ندود ر فعل خود ملولی
 ارو پرمهیدن و ار وی شمامد
 پناه حرویش گیرد ار دل و جان
 اران بیدو هدد خواهد سعcess
 بهر حاجت کند خود کامدیانه
 رهانه هر روا از آختانه
 که ناشه او بهر داشت توادا
 کند خود مشورت نا بیکدل یار
 ندین نه چلیون کفتار پدداست
 رسد سرخاطرت ران کار ناری
 رصیحت نمود ار سر هر را
 نکن مشورت تا نهاشی پلای
 ولی مشورت کن تو چا هر کسی

که تا دیوان نقرصاده اورا
 صر آن نچه اگر ندها گذارند
 گزان دردی و علتها پدیده از
 چون چل رور تماشی شد گذشته
 د پنهش شیر تا میل یک و بیم
 اکر ختر بود تا پازده همه
 نسقین گشت گویا چونکه فورید
 وران پس نام زرتشت پدمدر
 نهار و نعمتنی پرورده ناید
 پس آنگه چون گذشت اریقت سالم
 که آخورد و را عام و ره دین
 ایایش پشتها هم داج برشت
 گذشته چون ده و د مصال بر قن
 اما دخت اصلان نامزد کن
 اگر ختر بود ار احقر حربیش
 ر بعد سیزده سالم نکاحی
 و رانپس چون گذشت ارجا رده میل
 نحسینی فرمیات خود نمود ن
 بیزد پیش سروش بای میدنو
 هزاران پیش دیگر گرده ناشه
 اما شده حاصل اورا هم ذراش
 ر نهر آن نود و اجب بیهدهین
 که جمله پایه دین نهی را
 یکی پریند و یا دستور و مود
 ندهستوری خود گردن فدوی
 قما می قرمیات خود که ناشه
 فرشته هم یکی راه سعاددان
 که پیش آید و را چون سکای رود
 کند آسان هم مشکل مشادش
 کم صازد راست کامش در رمانه
 یکی پاری گزیده هر دادا
 درین گینی چوپیش آید و را کار
 که کار تو شود ار مشورت راست
 اگر سی مشورت گردی توکاری
 سعاددار مدد چون میدو چهر را
 باول بهین گفت کای شاه پاک
 اگر عقل و داشت تو داری نسی

* بِغَامِ اَيَّزِ بَخْشَا يَنَدِدْ سَهْرَبَانْ *

فُرْعَيَّاتْ نَامِمْ مَصْنُفْ دَسْتُورْ دَارَابْ پَائِنْ

که جلن و دل بنام اوصت خرسنه
به وجودات هر یک اوست داور
کنم آغاز فرضیات بهین
که باشم تزه بهدین گرامی
نموده بود از روی هن و نور
به کردم درین دفتر سرشنه
نخوانه و بهانه این ره دین

بنام پاک دادار چماوته
رحیم و مهریان پاتا و خاور
پیشخواهم که اندر راه این دین
کنم جمع اندرین دفتر نهانی
زصیحتها که آدر باد دستور
ورا در پیلوی دیدم بیشتر
که تا دستور و موبه پاک بهین

در بایت بیکه را پرایوم دادن

بزاید تا به پیری پر کشہ مر
نگویم جمام ععظ دین و دیما
پرا یوم اندر ادام داده شاید
نگیره ارووان و یوم یا آب
بریزد در دین آن طفل نور را
بود ریزک هر داشت توانا
دندش هرچه طفلا ارا نشاید
بباید کاشت آنجا گه فروزنده
رساند تا بآن رچه گزندی
هم دیوان ز نور وی گریزند
که تا دیوان دران دحلی بیارند
بغدیده و بحلقان رهان شه
نهر شب آمدندی صوی ایوان
ر زور خوره اش فارع بمانند
هم خوشبودی و صندل عود سوران
ر نور وی نزودی در رمیدند
رسوی دورخ تاریک رفتند
هم پیش وی باید بود نر چا
بباید بود همراه شب و رور

ارا نروریکه چون بهین زعما در
روود بار اندران گینی اریچا
در آن وقیکه ار مادر بزاید
پرا یوم ار نیانه اندران ناب
نخوانه اهور و کوید مر او را
که تا آن رچه باشد بیک دانان
پس آنگه قند و شیرش هرچه ناید
همی سه روز و سه شب پیش فرورد
همی آید دیوان چون بونه ی
چون آتش روش آنجا گه ندیدند
بنگاهید تمام آتش دهارند
که چون زر قشت ار مادر جدا شد
بقصه وی صد و پنجاه دیوان
که تا زر قشت را دردی رسانند
چو آنجا گاه بود آتش فوران
بلند آتش چون آن حاگه ندیدند
ندو میدی ار آنجا بار گشتند
نیاید داشتن آن طفل تها
نیاید داشت نهانه تا چهل رور

